AN HVMBLE APPEALE TO THE KINGS MOST EXCELLENT MAIESTIE.

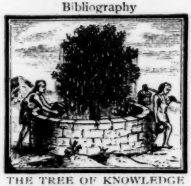
Wherein is proued, that our Lord and Sauiour IESVS CHRIST, was Authour of the Catholike Roman Faith, which Protestants call PAPISTRIE.

Written by IOHN HVNT, *a Roman Catholike*, in defence of his Religion against the Calumniations *and persecutions of Protestant* MINISTERS.

IOHN 5. 39.

Search the Scriptures, for you thinke by them to haue life euerlasting, and the same are they, which giue testimonie of mee.

Bibliography



THE TREE OF KNOWLEDGE

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Most dread Soueraigne:

SO heauy, *for many yeares, hath been the hand of Protestant Ministers, vpon vs Catholikes, your auncient and faithfull subiects, that heauen is ful with our cries, the world with our afflictions; the earth is drunk with our bloud, the aire a receptacle for our quarters; prisons are filled with our bodies, and Pursuiuants, infamous men, at their pleasures inriched with the spoile of our goods; in such sort, as with the* Apostles *liuing in like persecution, we may truly say:* Wee 1.Cor.4.9.
are made a spectacle to the world, and to Angels, and to men: *that the extremity of our afflictions enforceth vs to Appeale vnto your* Maiesty, *prostrate at your feet, in most humble manner, to beseech your Highnesse to heare the truth of our cause, and take notice of the sincerity of our affections to* God, *your Person and State.*

God *Almighty out of his infinit goodnesse haning created vs,* according to his owne Image, *and after our fall* Gen.1.27.
redeemed vs from eternall paines; in token of homage, exacteth of vs the practising and professing of that Faith and Religion, which was planted vpon earth by his only Son our Lord *and* Sauiour Iesus Christ, *and that with such rigor; as whosoeuer at his death shalbe found faultie herein, shall not onely lose the inheritance of the kingdome of heauen, and the happie vision of his diuine Maiesty, but also* condemned into fire euerlasting, which was prepared for Matth.25.41.
the Diuell and his angels, *there to endure the wrath and vengeance of* God *for euer and euer.*

And lest any one should doubt, which was this Faith or Religion; he swore he would multiply it in men, as the Gen.22.
Starres of heauen; *that remaining in all ages and times* Isay 88. Isay 54. Isay 61.
visibly

visibly seene and professed; none could or should haue occasion of doubting, which was this Faith or Religion, vnto the which he was so straitly bound; vnlesse he would wilfully be obstinate and blinde: And yet notwithstanding your Protestant Ministers, contrary to the oath of God, *and without respect of the penalty of eternall damnation imposed vpon misbeleeuers, would perswade vs that their Religion, which about threescore yeares agoe was inuented in* England *by Queene* ELIZABETH *(only to keepe your* Maiesties *Mother, and her issue from their lawfull right to the Crowne of* England) *is the Religion which was planted by our Sauiour; and afflict vpon your ancient subiects, (who haue maintained your Progenitors in the state of Kings and absolute Monarkes, many hundred yeares) confiscation of goods and lands, imprisonment, losse of liberty and life, and the benefit of all Ciuil and Humane lawes and conuersation; for that we wil not beleeue them, to the losse of our owne soules, and in continuance of time, the destruction of your Monarchie; according to the Prophecies saying:* I will blesse them that blesse thee, and curse them that curse thee: In thee shall all the Kindreds of the earth be blessed. The Nation and the Kingdome that shall not serue thee shall perish. *Which we haue seene so manifestly fulfilled in al ages & times amongst Christians, that hitherto neuer any Nation, People, or Countrey of Christian men, did separate it selfe by Schisme from the Catholike Church, the spiritual seed of* Abraham, *dilated ouer the world; but it was within few yeares conquered by barbarus people.*

Gen.12.3.

Isay 60.12.

Whereupon, we your ancient subiects, feareful lest we should be forsaken of God, *and fal into these euils, and timorous in any thing to offend your* Maiestie, *our deareſt Soueraigne; prostrate at your feete, doe humbly offer vnto your* Highnesse, *the grounds and foundations of our Faith and Religion; by which we proue that it is the same Faith*

and

and Religion, which was planted vpon earth by our Lord and Sauiour Ieſus Chriſt, *in which al the Kindreds of the earth were to be bleſſed: hoping ther by to remoue away from your* Majeſties *minde, theſe ſiniſter falſe informations, which ſuch as neither wiſh well, either to your Perſon or State, more then may ſerue to the accompliſhing of their deſignes, daily publiſh in your preſence, viz.* That we are wilfull diſloyall Subiects, who vnder pretext of Religion, pretend Rebellion. Ignorant blinde people, that haue nothing to ſay for the Religion we profeſſe. Enemies to your *Maieſty* and State, &c. *That your* Majeſty *being better informed; we alſo may taſte of the ſweetneſſe of your Gouernment, who are at al times, and in al things, as readie to obey and ſerue you, our dread Soueraigne, as our Aunceſtors haue ſerued and obeyed your Progenitors, Kings, and abſolute Monarkes of this Iland; or as the Catholike ſubiects of the* Emperour, *or of the King of* Spaine, *or* France, *or* Polonie, *do ſerue their Soueraignes: And in teſtimony hereof, we offer to binde our ſelues, alwayes to remaine loyal & faithful Subiects vnto your* Majeſty, *your Heires, and lawful Succeſſours, by a oath; whereby we may not, in effect and deed, ſweare that* God *Almighty is forſworne, in violating his oath and promiſes, which he made to the Patriarks and Prophets, euery where ſpoken of in the Scriptures, to be fulfilled in that Faith, Seede and Religion, which was to be planted vpon earth by his only Son, our Lord and Sauiour* Ieſus Chriſt.

Your Majeſty *wel knoweth, that it is not yet much aboue three ſcore yeares, ſince theſe your Kingdomes of* England, Scotland, *and* Ireland *were Catholike, and the moſt of vs, together with our Aunceſtors, neuer were of any other Religion, then this we now profeſſe, ſince our Conuerſion to Chriſtianity from Paganiſme: And if we ſhould now forſake it, for feare of the loſſe of temporall goods, impriſonment and hanging; and not out of information in beleefe,*

See this proued in the ſecond Chapter.

we ſhould be but Atheiſts, and be worthy to be hanged vp indeed, for diſſembling with men, and violating all obligation to God.

Moreouer, the meanes which God *Almighty appointed his Officers to vſe in the conuerſion of Kingdomes and peo-*
Matth. 10.16. *ple, was, Humility, Patience, Charity,* &c. *ſaying:* Behold I ſend you, as ſheepe in the middeſt of Wolues: *he did not ſay, I ſend you as Wolues amongſt ſheepe, to kill, impriſon, ſpoyle, and deuoure thoſe vnto whom they were ſent.*
Matth. 10.17. *Againe he ſaid:* They *(to whom I ſend you)* will deliuer you vp in Councels, and in their Synagogues they wil ſcourge you. And to Preſidents, and to Kings ſhall you be led for my ſake: *He doth not ſay, you whom I ſend ſhall deliuer the people, whom you ought to conuert, into Councels, and put them in priſons, and leade them to Preſidents, and Tribunall ſeats, and make their Religion Fellony*
Matth. 10.12. *and Treaſon. Againe he ſaith:* When yee enter into the houſe, ſalute it, ſaying, Peace be to this houſe: *He doth not ſay, you ſhall ſend Purſuiuants to ranſacke and*
Iohn 10. *ſpoyle the houſe. Againe he ſaith:* The good Paſtor giueth his life for his ſheepe. The theefe commeth not but to ſteale, and kill, and deſtroy: *He doth not ſay, the theefe giueth his life for his ſheepe; and the good Paſtor commeth not but to ſteale, kill and deſtroy.*

Wherefore, ſo much as is lawful for poore ſubiects, wee humbly beſeech your Majeſtie, *that conuerting of vs by killing, impriſonments, confiſcation of goods, ranſacking and ſpoyling by Promoters and Purſuiuants,* &c. *laid aſide, (at which the Chriſtian world is ſcandalized) it would pleaſe your* Majeſtie *to giue order, that Diſputations, Conferences, and ſweet meanes may be vſed for the diſcuſſion of truth, according to the doctrine of our* Sauiour *and his*
Iames 3.17. Apoſtles, *which is* Peaceable, modeſt, ſuaſible, conſenting to the good, full of mercie: *and by thoſe meanes, if we ſhould be in error, your* Majeſtie *might eaſily gaine vs.*

And

And if your Majeſty *be amiſſe, as* errare facile eſt, *wee may gaine your* Majeſty, *and bring all things to his happie iſſue, that* God *Almightie may be glorified by the ſaluation of our ſoules; and your* Highneſſe *may, to our great comfort, ſo raigne ouer vs vpon earth, that you may alſo raigne amongſt vs in heauen, which with all my heart I deſire, and to that end proceed to ſet downe the grounds and foundations of our* Catholike Faith *and* Church, *by way of an Appeale vnto your* Highneſſe, *this being the beſt way, as your* Majeſtie *moſt graciouſly hath ſignified vnto all your Subiect in your Speech in the* Star-chamber, *vpon the twentith of Iune, in the yeare of our Lord,* 1616. *in theſe words:* Why ſhould you ſpare to complaine vnto me, that being the high-way, and not go the other by-way, and back-way, in contempt of our authority. *According to which ſpeech, worthy of a Royall King, with Saint* PAVL *in the like caſe of Religion,* I appeale to CAESAR, *your* Majeſtie, *my dread and Supreameſt* Soueraigne, *as followeth.* Acts 25.11.

THAT OVR SAVIOVR PLANTED the Catholike Roman Faith.

CHAP. I.

Wherein is proued by the Scriptures, that the Catholike Roman Faith, is the Faith which was planted by our Sauiour: and how it hath continued, and ſhall continue amongſt the Romans, vntill the day of Iudgement.

FIRST, that the *Romans* receiued the Catholike Faith which our *Sauiour* planted: Saint *Paul* witneſſeth, ſaying, *To all you that be at Rome beloued of God, called Saints, grace to you, and peace from God the Father, and our Lord Ieſus Chriſt. Firſt truely I giue thankes to my God, through Ieſus Chriſt for all you: Becauſe your faith is publiſhed throughout the whole world,* &c. *I deſire to ſee you, and to bee comforted in you, by the faith, which is mutually yours, and mine.* Which deſire afterward he obtained, *And tarried* (in Rome) *full two yeares in his hired lodging, and he receiued all that came vnto him, preaching the Kingdome of God, and teaching the things that concerne our Lord Ieſus Chriſt, with all confidence, without prohibition.* Whereby it is manifeſt that the *Romans* receiued the Catholike Faith, planted by our *Sauiour*, and that their faith was *publiſhed throughout the whole world*, and was Catholike and Vniuerſall. Rom. 1. Act. 28. 30. Rom. 1.

Secondly, that the *Romans* were to continue in this their Catholike Faith, thus planted amongſt them, vntill the worlds end, is manifeſt by the Scripture, ſaying: *I will ſend of them that ſhall be ſaued to the Gentiles, into the Sea, into Africa and Lydia, into Italy and Greece,* &c. *And they ſhall ſhew my glory to the Gentiles,* &c. *And I* Iſa. 66.

will take of them to be Priests and Leuites, saith our Lord. Because as a new heauen, and a new earth, which I make to stand before me; saith our Lord: so shall your seed stand, and your name. And there shall be moneth after moneth, and Sabbath after Sabbath. Againe, the Scriptures speaking of the *Romans*, who at the comming of our *Sauiour* were the strength, glory, and pride of the Gentiles; say, *The*

Isay 60.5. *strength of the Gentiles shall come to thee.* Againe, *And thy gates shall be open continually, day and night they shall not be shut, that the strength of the Gentiles may be brought*

Isay 61.6. *to thee.* Againe, *You shall eate the strength of the Gentiles, and in their glory you shall be proud,* &c. *For as the Earth bringeth forth her Spring, and as the Garden shooteth forth her seed: so shall our Lord God make Iustice to spring forth,*

Isay 66.12. *and praise before all the Gentiles.* Againe, *Thus saith our Lord, Behold I will decline vpon her, as it were a flood of peace, and as a torrent ouerflowing the glory of the Gentiles,* (the *Roman Empire*, which at the birth of our *Sauiour* was the glory of the *Gentiles*) that it might beverified which

Gen.12.2. was spoken by the other Prophets, saying, *I will make thee into a great Nation, and I will blesse thee, and magnifie*

Psal.88.28. *thy name, and thou shalt be blessed.* Againe, *I will put him, the first begotten, high aboue the Kings of the earth: And I will keepe my mercy vnto him for euer, and my Testament faithfull vnto him, I will put his seed for euer and euer, and*

Psal.2.8. *his throne as the dayes of heauen.* Againe, *Aske of me, and I will giue thee the Gentiles for thine inheritance*, not the refuse of the Gētiles, but the *Roman Empire*, the *strength*, *glory* and *pride of the Gentiles*, and not onely for a short

Isay 66. time. *But as a new Heauen, & a new Earth; which I make to stand before me; so shall your seed stand, and your name*, according to the words of the Prophet *Isay* before rehearsed.

Whereby it is sufficiently manifest, that the *Romans* receiued the same Faith, they now professe, from the *Apostles*, and they from our *Sauiour*: and that the Catholike

tholike *Roman* Faith, is the Faith which was planted vpon earth by our *Sauiour*, and hath continued, and ſhall continue Catholike, or vniuerſally publiſhed throughout the world, vntill the day of Iudgement.

CHAP. II.

Wherein is proued that the Catholike Roman *faith was planted in this Iland of great Brittaine, by the Apoſtles, or Diſciples of our* Lord, *and hath continued heere euer ſince, without alteration or change, except in the keeping of Eaſter, and ſome ceremonies in Baptiſme, and that no other doctrine but it, can be taught for Chriſtian doctrine, without incurring the penaltie of* Anathema, *and ſeparation from God for euer.*

THE *Apoſtles* and *Diſciples* of our *Sauiour* going by his appointment to teach all Nations, to obſerue, and doe all things whatſoeuer hee had commanded them; came within ſo ſhort a time after the death of our *Lord* into this our Iland of great *Brittan*, as that the *Britaines*, ancient inhabitants of this Iland, receiued their Faith and Religion from Saint *Simon Zelotes*, Saint *Paul*, Saint *Ioſeph of Aramathia*, a Diſciple of our Lords, or from all, or ſome of them, as beſides theſe ancient Writers, *Theodoret de cur Grec. affect. lib. 9. Dorotheus* Biſhop of *Tyre*, *in ſuo Synopſi Apoſtolorum*; *Ariſtobulus*, in his Epiſtle which he writ to the Romans: *Guildas, cap. 7. Nicephorus, lib. 2. cap. 40.* doe affirme alſo theſe Proteſtant Authors, *Camden* in his *Britania*, pag. 40. & 52. and 157. *Bale, Cent. 1. cap. 26.* Doctor *Caius de Antiq. Cantab. Harriſon* in his Deſcription of *Brittaine*, annexed to *Hollinſhead* his great Chronicle of the laſt *Matth. 28. 19.*

edition, vol. 1. pag. 23. *Clapham* in his Soueraigne remedie against Schisme, pag. 24. *Fulke* in his booke against *Heskins, Saunders*, &c. pag. 561. and in his Confutation of Purgatory, pag. 332. *Godwin* in his Catalogue of Bishops, pag. 1. *Barlow* in defence of the Articles of the Protestant Religion, pag. 21. *Mayson* in his booke of the Consecration of Bishops, &c. That it might be verified which was spoken by the Prophet *Isay*, saying, *I will send of them, that shall bee saued to the Gentiles, to the Ilands farre off, to them that haue not heard of me.* Againe, *The Ilands expect mee, and the ships of the sea in the beginning, that I may bring thy sons from a farre*, &c.

Isay 66. 19.

Isay 6. 9.

That the *Brittans*, the ancient Inhabitants of this Iland, did perseuere in this said Christian Faith and Religion, which they receiued from the *Apostles*, or *Disciples*, not onely these ancient Writers doe testifie euery one for his time, *Tertullian, lib. contra Iudæos. Origen in Ezechiel, hom.* 4. *Athanasius* in his Epistle to the Emperour *Iouinian. Theodoret hist. Eccles. lib.* 1. *c.* 10. But also Protestants themselues giue ample testimonies, that the *Britaines*, who inhabited that part of the Iland, which is now called *England*, being destroyed, and their name extinct by the *Pagan Saxons*: yet the remnant of the *Brittans*, which remained in *Wales*, retained the Faith and Religion which they receiued from the *Apostles* or *Disciples*, euen vnto the comming of Saint *Augustine* into this Iland, for to conuert the English Pagan Saxons, which was about the yeare of our *Lord*, 599. as *Bale* in his Pageant of Popes, where he saith, *The* Brittans *being conuerted by* Ioseph *of* Aramathia, *held that faith at* Augustines *comming*. And *Fulke* in his Answere to a Counterfeit Catholike, pag. 40. where hee saith, *The* Brittans *before* Augustines *comming, continued in the Faith of Christ, euen from the* Apostles *times*. For his Act. pag. 463. printed 1576.

saith,

ſaith, *The* Brittaines *after the receiuing of the Faith, neuer forſooke it, for any maner of falſe preaching of others.* And *Midleton* in his *Papiſto maſtix*, pag. 202. proueth by the teſtimony of the ancient Fathers, in ſucceeding ages, that the *Brittaines* did not forſake the Faith, and Religion which they receiued from S. *Paul*, and Saint *Simon Zelotes*, and Saint *Ioſeph* of *Aramathia*, but continued in it, with the Catholike Chriſtians in other parts of the world.

That this Faith and Religion, which the ancient Brittaines receiued from the Apoſtles or Diſciples, and perſeuered in vntill the comming of Saint *Auguſtine* into this Iland, did not differ from that Faith and Religion which Saint *Auguſtine* profeſſed, and planted in this Iland amongſt the *Engliſh*, except the keeping of Eaſter vpon a wrong Sunday, out of ignorance in Aſtronomie, and the accompliſhment of ſome myſteries vſed in Baptiſme: beſides the teſtimony of Saint *Beda hiſt. lib. 2. cap. 2.* theſe Proteſtant Authors do affirme, *Francis Mayſon* in his book of the Cõſecration of the Biſhops of the Church of England, pag. 58. where he ſaith, that *Auguſtine* ſaid to the Brittaine Biſhops: *If you will in theſe three things obey me, that is, in celebrating of Eaſter in due time, in accompliſhing the myſteries of* Baptiſme *(by which we are borne to God) according to the maner of the holy Roman and Apoſtolicall Church: and laſt of all, in preaching with vs to this Engliſh Nation the word of our Lord: all your other ceremonies, faſhions and cuſtomes, though they be contrary to ours, we will willingly ſuffer, and be content to beare with.* And the like affirmeth *Hollinſhead*, Vol. 1. pag. 103. *Godwin* in his Catalogue of Biſhops, pag. 6. And the Proteſtant Author of the Hiſtory of Great-Brittaine, printed 1606. *lib.* 3. page 133.

Whereby it is manifeſt, that (the keeping of Eaſter vpon a wrong Sunday, and the accompliſhment of the

my ſteries of Baptiſme excepted) Saint *Auguſtine* and the ancient Brittaines held, profeſſed, and taught, one and the ſame Faith and Religion, and planted it amongſt the Engliſh of this Iland, who then were Pagans.

That the Faith and Religion which Saint *Auguſtine* profeſſed, and planted amongſt the Pagan Engliſh of this Iland, was the ſame, which at this day the Roman Catholikes of this Iland doe profeſſe, not onely all Catholike Authors doe affirme, but alſo Proteſtant Writers doe confeſſe, as *Iohn Bale, Cent. 1. cap. 73.* where he ſaith, That King *Ethelbert*, an Engliſh Pagan King, *Firſt of all Engliſh men, receiued of* Gregory *the firſt, Biſhop of Rome, by* Auguſtine, *the opinions of the Roman Religion.* And *Cent. 13. cap. 1.* hee ſaith, That AVGVSTINE *brought in* (amongſt the Engliſh, who before were Pagans) *Monkes, Altars, Veſtments, Images, Maſſes, Chalices, Croſſe, Candleſtickes, Banners, holy* (as they call them) *Veſſels, holy water, and bookes of Roman cuſtome. Their chiefeſt ſtudies were about the oblation of Maſſes.* Doctor *Humfrey* in his *Ieſuitiſme*, part. 2. pag. 5. and 627. affirmeth, That Saint *Gregory* and Saint *Auguſtine* profeſſed and taught Maſſe, Purgatory, Oblation of the holeſome Hoaſt, prayer for the dead, Relikes, Tranſubſtantiation, hallowing of Churches, Indulgences, Monkiſh life, Papacie, and the reſt of the caos of Popiſh ſuperſtition, as he calleth it. *And theſe* (ſaith he) *did* AVGVSTINE, *a great Monk* (*taught by* GREGORY, *a Monke*) *bring to the Engliſh*, who before were Pagan. *Aſcham* in his Apologie, *pro Cana Domini, contra Miſſam*, pag. 33. affirmeth, That *Auguſtine* was *The eſtabliſher of all Popiſh doctrine.* HARRISON in his laſt edition of his Deſcription of Brittanie, Vol. 1. pag. 27. ſaith, That *Auguſtine* brought in Poperie amongſt the Engliſh Saxons, who then were Pagan. And the like affirmeth *Oſiander* in his *Epitom. hiſt. Eccl. Cent.*

Cent.6.pag.289. The *Century Writers* in the 6. Cent. chap. 10. col. 748. and other Proteſtants ſet downe more at large in the Proteſtants *Apologie* for the *Roman Church.*

Now ſeeing that the Brittaines (the keeping of Eaſter vpon a wrong Sunday, & the accompliſhment of the myſteries vſed in Baptiſme excepted) were all of one Faith and Religion with Saint *Auguſtine*, and Saint *Auguſtine* was in Faith and Religion a Roman Catholike, or Papiſt: we rightly inferre, that our Sauiour was Author of that Faith and Religion, which Proteſtants doe call Papiſtrie: ſince that the Brittans receiued it, as is before ſaid, from the Apoſtles or Diſciples, and they from our Lord, and perſeuered in it with Saint *Gregory* and Saint *Auguſtine*, and the reſt of the Chriſtian world, without any alteration or change, ſauing ſome myſteries vſed in Baptiſme, and the keeping of Eaſter vpon a wrong Sunday. In all things elſe they were ſo agreeable to the Faith and Religion, which Saint *Auguſtine* held and taught; that theſe two things reformed, he deſired their helpe and aſſiſtance in the conuerſion of the Pagan Engliſh Nation, by preaching vnto them the Word of God, which hee neither could, nor would haue done, had they not both (theſe two things excepted) agreed in one, in al points of Faith and Religion: neither did S. *Auſten* labour to teach, or reforme the Brittaines in any thing elſe: and ſeeing in theſe two things (which to Proteſtants ſeeme of little moment) Saint *Auguſtine* made ſo great difficultie, that hee would not receiue them into the Communion of the Catholike Roman Church, vntill they condeſcended to reforme them: far greater difficultie would he haue made in receiuing them, if they had held any point of Proteſtantiſme, and had denied the Maſſe, prayer for the dead, worſhip of Images, and eſteemed him an Antichriſtian man, or Idolater, &c.

Neither

Neither would he (though they ſhould haue offered themſelues) haue admitted them to preach, and contradict, and defame him amongſt the Engliſh Pagans, or Gentiles, vnto whom hee was ſent as an Apoſtle: much leſſe would he haue required their ayde and aſſiſtance in preaching vnto them, if they had accuſed him, as Proteſtants do now, of Idolatry, Antichriſtian doctrine, and to haue been ſonne of the Whore of Babylon, &c.

That the Catholike Roman Faith, which Saint *Auguſtine* planted amongſt the Engliſh Saxons, is at this day, and in all ages and times, ſince the ſaid planting hath been confeſſed, by ſome knowne Engliſh inhabitants in this Iland, all our Writers, Chronicles, Hiſtories and Monuments, Lawes in ancient time made in fauour of it, Statutes of late yeeres made to ſuppreſſe it, the death of many for it, and the priſons full of ſuch as at this inſtant doe profeſſe it, giue ample teſtimony: and if any require further proofe, I referre him to a booke intituled *The prudentiall Ballance of Religion*, which treateth hereof at large.

Whereupon I conclude, that our Sauiour was Author of the Catholike Roman Faith, and that (the keeping of Eaſter vpon a wrong Sunday, and ſome myſteries vſed in Baptiſme excepted) it hath in al ages and times, ſince the plantation thereof by the Apoſtles or Diſciples, continued in this Iland; and that no man can or may preach, or teach any doctrine for Chriſtian doctrine, but the Catholike Roman Faith, vnder paine of *Anathema*, &c. according to the words of Saint *Paul*, ſaying: *Although we, or an Angell from heauen Euangelize to you, beſides that we haue Euangelized to you, be he* Anathema: *as wee haue ſaid before, ſo now we ſay againe; If any Euangelize to you, beſides that which you haue receiued, be he* Anathema, that is, ſeperated from *God*, according to the words of our *Sauiour* ſaying,

Galath. 1. 8.

saying, *Depart from mee yee accurſed into euerlaſting fire, which was prepared for the Diuell and his angels.* Matth.25.41.

So I appeale to your *Maieſtie* well pleaſed, to conſider the wrong and iniuſtice, your Proteſtant Miniſters doe vnto vs Catholikes, your ancient ſubiects, in perſecuting vs, for profeſſing that Faith and Religion, which was planted vpon earth by our Lord and Sauiour Ieſus Chriſt, and euen from the Apoſtles times vntill this day, hath continued in this Iland: and humbly beſeech your *Highneſſe*, that you would not thinke vs diſloyal or vnfaithfull to your Perſon or State, for that we will not become *Anathemaes* from *God*.

For the difference which was betweene the ancient Brittans and Saint AVGVSTINE, about the time of the keeping of Eaſter, it is manifeſt by Saint *Beda*, *lib.3. cap.4.* that the Brittans fell into this error, for want of skill in Aſtronomie, *For they knew* (ſaith Saint BEDA) *as Chriſten men doe, that the reſurrection of our Lord ought alwayes to be celebrated on Sunday. But as ignorant men* (in Aſtrologie) *they had not learned when that Sunday ſhould come.* That the Brittans fell into this error, after *Conſtantine* his time, is manifeſt by *Euſebius*, who, *lib.3. de vita Conſtantini, cap.8.* affirmeth, that the ſame keeping of Eaſter was obſerued *in the Citie of Rome, in Italy, Africke, Ægypt, Spaine, France, Britanie, Lybia, and all Greece, in the Dioceſſe of Aſia, and Pontus, and finally in Cicilia, with one vniforme conſent.* *Wilfred in S. Beda, l.3. ca.25.*

Chap. III.

Wherein is briefely proued by the generall consent of all knowne Christian people, who liued in all ages and times, betweene the death of the Apostles, and rising of Luther, *that our Lord and Sauiour Iesus Christ was Author of the Catholike Roman Faith, which Protestants call Papistrie, knowne Heretikes on both parties only excepted.*

FIRST. Protestants themselues confesse, *That the true Church* (so they call their Church) *decayed presently after the Apostles times.* So *Fulke* in his answere to a Counterfeit Catholike, page 35. *Sebastianus Franciscus*, in his Epistle *de abrogandis statutis ecclesiasticis*, affirmeth, That *for these fourteene hundred yeares, the Church* (of Protestants) *hath been no where externall and visible.* Peter Martyr *de Votis*, page 477. saith, *That errours* (so they call our Catholike Faith) *did begin immediatly after the Apostles times.* And page 476. he saith, *That presently after their age, men began to decline from the word of God*: so they esteeme their Protestantisme. The Protestant Author of the booke intituled *Antichristus siue Prænostica finis mundi*, page 13. affirmeth; *That from the Apostles times, till* Luther, *the Gospell* (of Protestants) *had neuer open passage.* Melancthon *in 1. Cor. cap. 3.* affirmeth, *That presently from the beginning of the Church, the ancient Fathers obscured the doctrine, concerning the iustification of Faith, encreased Ceremonies, and deuised peculiar Worships.* Whereupon *Peter Martyr de Votis*, page 476. saith: *As long as wee shall insist vpon Councels and Fathers, we shall be alwayes in the same errors.* And *Whitaker* in his Controu. 2. queſt. 5. page 299. *de Ecclesia*, saith: BELLARMINE *doth bring foorth certaine testimonies*

ſtimonies out of Caluin, *and the Centurie Writers, who haue noted certaine errors of the ancient Fathers, which they hold common with Papiſts, that is to ſay, of* Free-will, *of* Merit, *of the* Limbe, *of* Inuocation of Saints, *of the* Vnmaried life of Biſhops, *of* Iuſtification, *&c. I anſwere that it is true, which* Caluin *and the* Centuries *haue written, that in many things the ancient Church hath erred, as of the* Limbe, *of* Free-will, *of the* Merit of Workes, *and in other things which are aboue rehearſed.* WHITGIFT in his Defence to the Anſwere to the *Admonition*, page 473. ſaith: *How greatly were almoſt all the Biſhops, and learned Writers of the Greeke Church, and Latine alſo, for the moſt part ſpotted with doctrine of* Free-will, *of* Merits, *of* Inuocation of Saints, *and ſuch like?* And page 473. he ſaith; *Surely you are not able to reckon in any age, ſince the Apoſtles times, any company of Biſhops, that taught and held ſo ſound doctrine in all points, as the Biſhops of* England *doe at this day.* Whereupon, *Luther* in his booke *De ſeruo arbitrio, tom. 2. Wittenb.* 1551. affirmeth the Fathers to haue been blinde and moſt ignorant in the Scriptures, to haue erred al the time of their liues (from his doctrine) and that vnleſſe they were amended before their deathes, they were neither Saints, nor pertaining to the Church (of Proteſtants). And in his *Colloquijs menſalibus*, he ſaith: *In the Writings of* Hierome, *there is not a word of true faith in Chriſt, and ſound religion.* Tertullian *is very ſuperſtitious. I hold* Origen *long ſince accurſed. Of* Chryſoſtome *I make no account.* Baſil *is of no worth, he is wholly a Monke.* Cyprian *is a weake Diuine. The Apologie of* Philip Melancthon *doth farre excell all the Doctors of the Church, and exceede euen* Auguſtine *himſelfe.* POMERAN, a Proteſtant vpon *Ioam*, ſaith: *Our Fathers, whether holy, or not holy, I eſteeme not hing, they haue been blinded with the Spirit of*

Montanus, *by humane traditions, and doctrine of diuels*, &c. *They doe not teach purely of* Iustification. *Beza* in his Preface vpon the New Testament, Dedicated to the Prince of *Condy*, printed 1587. affirmeth; *That euen in the best times, the ambition, ignorance, and lewdnesse of Bishops was such, that the very blinde may easily perceiue, how Satan was President in their assemblies or Councels*, because they taught opposite doctrine to the doctrine of the Protestants of this age. Whereupon *Perkins* in his Exposition of the Creede, page 400. in behalfe of himselfe and all Protestants, saith, *Wee say that before the dayes of* Luther, *for the space of many hundred yeares, an vniuersall Apostasie* (from Protestantisme, as hee meaneth) *ouer-spread the whole face of the earth, and that our Church* (of Protestants) *was not visible to the world.* And many more Protestants confesse that the Faith or doctrine, which Protestants now teach and professe, hath been no where visibly knowne, published, or preached, since the Apostles times vntil *Luther*, as is set down more at large in the Protestants Apologie for the *Roman* Church.

And it is of it selfe so manifest, that no Protestant hath hitherto bin able to assigne in the time betweene the death of the Apostles, and rising of *Luther*, one onely Protestant Minister, Doctor, Writer or Teacher, that held, professed, or taught the doctrine which Protestants doe now hold and teach.

Whereby it is manifest, that in all that time, which is about the space of one thousand foure hundred yeares, there were no knowne Protestants, but all knowne Christians, who liued within the compasse of these yeares, were either Roman Catholikes, or reputed Heretikes by both parties. Whereupon we rightly inferre, that all knowne Christian men, who liued in all ages since the time of the Apostles, vntill the rising of *Luther* (knowne Heretikes, and so reputed by both

both partie onely excepted) doe te ſtifie that our Lord and Sauiour Ieſus Chriſt was Aut hor of the Catholike Romaine Faith; euery Chriſtian beleeuing that our Lord Ieſus Chriſt was the Author of this Religion, and Planter thereof vpon earth.

Now that there were knowne Roman Catholikes, liuing, and being, during theſe fourteene hundred yeares; Proteſtants themſelues confeſſe. *Fulke* in his Treatiſe againſt *Stapleton*, page 25. affirmeth: *Some Proteſtants haue written, that the Pope hath blinded the world theſe many hundred yeares: ſome ſay a thouſand, ſome one thouſand two hundred, ſome nine hundred.* And the ſame Proteſtant in his retentiue Motiues, pag. 248. ſpeaking of *Leo* and *Gregory*, Biſhops of Rome, the firſt of them liuing about the yeare of our Lord, 440. and the ſecond of them about 590. ſaith: *The myſtery of iniquitie* (ſo he calleth the Pope and our Catholike Faith) *wrought in the Sea of Rome, neare fiue or ſix hundred yeares before them.* MIDLETON in his *Papiſomaſtix*, page 193. affirmeth, ſaying: *Wee are ſure that the myſterie of iniquitie* (ſo he pleaſeth to call the Pope, and our Catholike Faith) *did worke in* Pauls *time, and fell not a ſleepe as ſoone as* Paul *was dead*, &c. *and therefore no maruell though peruſing Councels, Fathers and Stories, from the Apoſtles forward, wee finde the print of the Popes feete.* SEBASTIAN FRANCVS, in his Epiſtle *De abrogandis Statutis eccleſiaſticis*, affirmeth: *That for certaine through the worke of Antichriſt* (ſo he calleth the Pope, and our Catholike Faith) *the externall Church* (of Proteſtants) *together with the Faith and Sacraments vaniſhed away preſently after the Apoſtles departure.* So potent were the Pope and Roman Catholikes, euen in the Apoſtles times, that preſently after the Apoſtles departure, they were able to make the externall Church of Proteſtants, together with the Faith and Sacraments of Proteſtants vaniſhed away,

as this Proteſtant affirmeth. *Brokard* in his Treatiſe vpon the Reuelations, pag. 110. affirmeth, That *the Church* (of Proteſtants) *was troden downe, and oppreſſed by the Papacie, euen from* Sylueſters *time vnto theſe times.* Which he there, and page 123. accounteth to haue been for the ſpace of 1260. yeares. *Napper* in his Treatiſe vpon the Reuelations, pag. 68. ſaith: *Betweene the yeare of Chriſt,* 300. *and* 316. *the Antichriſtian and Papiſticall raigne began raigning vniuerſally, and without any debatable contradiction,* 1260. *yeares*; and pag. 145. he ſaith, *euen* 1260. *yeares the Pope and his Cleargie hath poſſeſſed the outward viſible Church of Chriſtians.* Yet the Pope and his Cleargie could not come to raigne vniuerſally, and without any debatable contradiction vpon a ſudden, as wee ſee by experience in Proteſtant Miniſters, who haue beene now about an hundred yeares, and yet doe not reigne, or poſſeſſe their Religion in any one Countrey: without ſome oppoſition, whereby it is manifeſt, that the Pope and his Cleargie were many hundred yeares, before they could obtaine to reigne vniuerſally without any debatable contradiction. *Downham* in his Treatiſe of Antichriſt, *lib.* 2. *cap.* 2. *pag.* 25. affirmeth; That *the generall defection of the viſible Church, foretold in the ſecond of the Theſſalonians* (which hee eſteemeth to haue beene wrought by the Pope and Roman Catholikes) *began to worke in the Apoſtles times. Celus ſecundus Curio,* in his booke *De amplitudine Regni Dei, lib.* 1. *pag.* 43. ſaith; *Are we ignorant in how great darkeneſſe, blindneſſe, and ignorance* (ſo he calleth our Catholike Faith) *the world hath continued almoſt from the Apoſtles age, to theſe very times, in which aboue all expectation our Lord began to manifeſt himſelfe.* And *Perkins* vpon the Creed, page 307. affirmeth; *That during the ſpace of nine hundred yeares, the Popiſh hereſie* (ſo he pleaſeth to call the Catholike Roman

Roman Faith) *hath ſpread it ſelfe ouer the whole earth*: whereby appeareth that it was fiue or ſixe hundred yeares before; ſince it could not ſpread it ſelfe of a ſudden ouer the whole earth. And by theſe confeſſions of Proteſtants themſelues, and by many more, ſet downe in the Proteſtants Apologie, it is manifeſt that the Catholike Roman Faith did begin euen in the Apoſtles times, and hath raigned vniuerſally ouer the viſible Church of Chriſtians 1260. yeares, if wee will beleeue the confeſſion of our Aduerſaries themſelues.

So dread *Soueraigne*, if the teſtimonies of all known Chriſtian men, who liued in all ages and times, from the Apoſtles times, vntill the riſing of *Luther*, may find grace and credit with your *Maieſtie*, they all (knowne Heretikes, and ſo reputed by both parties onely excepted) doe witneſſe, that our Lord and Sauiour Ieſus Chriſt, was the Author of the Catholike Romane Faith; for that they all beleeued and eſteemed our Lord to be Author of that Religion, they themſelues profeſſed.

And this were ſufficient to ſhew vnto your moſt excellent *Maieſtie*, that the Sonne of God was Author of the Catholike Roman Faith: but becauſe Proteſtant Miniſters do ſo often bragge, that the Scriptures, or written Word of God doth make for them: I will further examine the Scriptures, to ſee what they ſay of the Religion which was to be planted by our Sauiour, and wil begin with the old Teſtamẽt, according to the directions of our Lord, ſaying; *Search the Scriptures*, (the olde Teſtament, for as then no part of the New was written) *for you thinke by them to haue life euerlaſting, and the ſame are they that giue teſtimony of me*: and after deſcend downe vnto the New, and ſo prooue by the generall conſent of the whole Scriptures, that our Sauiour was Author of the Catholike Roman Faith. *Iohn* 5.39.

CHAP.

CHAP. IV.

Wherein is proued by the teſtimony of Moyſes *and the Patriarkes, that our Sauiour was Author of the Catholike Roman Faith.*

TO diſcerne the true *Prophet* from the falſe, and to diſcerne the word of God from the words of arrogant men; God Almightie gaue vs this rule, ſaying: *If in ſecret cogitation thou anſwere. How ſhall I vnderſtand the word that our Lord ſpake not? This ſigne thou ſhalt haue: that which the ſame Prophet foretelleth in the name of the Lord, and commeth not to paſſe, that our Lord hath not ſpoken. But by the arrogancie of his minde, the Prophet hath forged it.* Deut. 18. 21. Deut. 18. 10. *And the Prophet, that being depraued with arrogancie, will ſpeake in my name the things that I did not command him to ſay, ſhall be ſlaine.* Whereupon our Sauiour ſaith, Luke 24. 44. *All things muſt needs bee fulfilled, which are written in the Law of* Moyſes, *and the Prophets, and Pſalmes of mee,* otherwiſe *Moyſes* and the Prophets, ſhould haue been falſe Prophets, and our Sauiour none of the *Meſſias*, but a ſeducer and deceiuer, and the *God* of the Scriptures a falſe God. So ſuppoſing that our Sauiour was the *Meſſias* promiſed to be ſent, for the redemption of mankinde, and that the Prophets of both Teſtaments were true Prophets, and not guiltie of death, but propheciedthings which muſt be infallibly fulfilled. We will ſeeke out what they ſay of the Seed, Faith, Religion, or Goſpell, which was to be planted by our Sauiour vpon earth.

And to let paſſe other promiſes and prophecies written by *Moyſes*, we will begin with that great promiſe

miſe and oath made by God to ABRAHAM, *the Father of all that beleeue*: Whereupon is grounded and founded the ſucceſſion of the Church in all ages; the oath of God being the higheſt act, that can bee made in heauen or in earth, in confirmation of a truth, it cannot bee contradicted without great impietie; or denied to be fulfilled, without making the God of *Abraham* our Lord, to bee forſworne, and a falſe God, which is the higheſt kinde of vntruth; oppoſite to the greateſt truth that can be giuen. *Rom.4.11.*

Abraham going to ſacrifice his only begotten ſon *Iſaac*, according as God had commanded him; ſo greatly pleaſed his diuine Maieſtie in that act of obedience, that he confirmed his former promiſe made vnto him (*that he ſhould be heire of the world*) by an oath, ſaying; *By my owne ſelfe haue I ſworne, ſaith the Lord, becauſe thou haſt done this thing, and haſt not ſpared thy onely begotten ſonne for my ſake. I will bleſſe thee, and I will multiply thy ſeede as the ſtarres of heauen, and as the ſand that is by the ſea-ſhore, thy ſeede ſhall poſſeſſe the gates of his enemies, and in thy ſeede ſhall be bleſſed all the Nations of the earth, becauſe thou haſt obeyed my voyce.* *Gen.12.3.* and *15.5.* *Rom.4.13.* *Gen.22.16.*

He ſaith not (ſaith Saint *Paul*) *and to ſeeds, as in many*; *but as in one, and to thy ſeede, which is Chriſt.* That in Chriſt *Ieſus*, the Sonne of *Dauid*, the Sonne of *Abraham*, not the Nation of the Iewes, or Brittans onely, but all the Nations of the earth ſhould be bleſſed, and become children of *Abraham*, and ſonnes, and ſeede of *Chriſt Ieſus*, *borne againe* (as Saint *Peter* ſaith) *not of corruptible ſeed, but incorruptible by the word of God.* Whereupon Saint *Paul* ſaith to the *Corinthians*, *In Chriſt Ieſus, by the Goſpell, I begate you.* And to the *Epheſians* he ſaith, That *the Gentiles are coheires, and of the ſame body, and partakers of his promiſe by the Goſpel.* And ſo ſaith, That *Chriſt hath redeemed vs from the* *Galath.3.16.* *1.Pet.1.23.* *1.Cor.4.6.* *Galath.5.14.*

By the testimonie of Moyses *and the Patriarkes, curse of the Law, that on the Gentiles the blessing of* Abraham *might be made in Christ Iesus, that we may receiue the promise.* Galath.3.8. *The Scriptures foreseeing that God iustifieth the Gentiles by Faith, shewed vnto* Abraham *before, that in thee shall all Nations be blessed.* Not for a day, or a yeare, but for euer, according to the words of Saint *Luke*, saying: Luke 1.55. *He hath receiued Israel his childe, being mindfull of his mercy: As he spake to our Fathers, to* Abraham *and his seed for euer.* So likewise God said to ABRAHAM, SARA *thy wife shall beare thee a son, and thou shalt call his name* Isaac, *and I will establish my couenant to him, for a perpetuall couenant, and to his seed after him.* Gen.17.19. Whereby wee see that this oath of God to *Abraham*, is to bee fulfilled in and vpon Christians, professing the Faith and Gospell planted by our Sauiour, and that those Christians, vpon whom this oath can, or may be fulfilled, are the seede of our Sauiour, and the children of his Kingdome, and heires of the Promises, & none else, vnlesse we will make God Almightie forsworne, which is too great impietie, and a vanitie for any man to acknowledge him for a God, whom he professeth in deeds to be a violater of oathes and promises. So it resteth to examine, whether this oath of God be verified vpon Roman Catholikes, or vpon Protestants: that we may clearely see which of them are true Christians, and heires of the Promises, and seed of our Sauiour.

And as for Protestants, they themselues confesse, that their Faith and Religion, which they now professe, hath been so farre off from being multiplied as the Starres of heauen, and as the sand that is by the sea shore, that presently after the Apostles times it became no where externall or visible; as we haue shewed in the precedent Chapter: And it is of it selfe so manifest, that Protestants are not able, from the time

of

of the Apoſtles, vntill the riſing of *Luther*, which is during the ſpace of fourteene hundred years or thereabouts, to aſſigne one knowne man of the Religion they now profeſſe. If this oath be made to Proteſtantiſme, where is the ſeede of Proteſtants *multiplied as the Starres of heauen, and as the ſand that is by the ſeaſhore*? Seeing that for many hundred yeares, neuer a Proteſtant Starre appeared. And if this oath was made to Proteſtants, That *they ſhould poſſeſſe the gates of their enemies, and that in their ſeed, all the Nations of the earth ſhould be bleſſed: As he ſpake to* Abraham, *and his ſeede for euer.* How commeth it to paſſe, that preſently after the Apoſtles times, Proteſtants were ſo ouercome by Roman Catholikes, that from that time vntill *Luther*, they haue been no where viſibly knowne, but ſo latent and inuiſible, as for all that ſpace they cannot produce one Proteſtant Miniſter or Doctour, who taught or maintained the doctrine they now teach? Luke 1.

If it be true that the God of the Proteſtants hath made theſe promiſes, and this oath to them, it muſt needs be, that he is a very wretched vnfaithfull God, that hath for fourteene hundred, or fifteene hundred yeares together violated his oath and promiſes.

And I appeale to your *Maieſtie*, well pleaſed to conſider how great injuſtice it is, to haue your ancient Subjects ſpoyled of their Lands, Goods, Libertie and Life, and be condemned as Fellons and Traytors, for that they wil not beleeue in ſuch a perjured God. And how happie a thing it is to be a Roman Catholike, ſeeing this oath of God is ſo manifeſtly fulfilled in them, that (as it is ſet downe in the laſt Chapter) euen our Aduerſaries themſelues confeſſe, for twelue hundred eeares together they haue bin dilated ouer the world, and poſſeſſed the gates of their enemies, and bleſſed all the Chriſtian Families of the earth with temporall

and spirituall birth, by regeneration in Baptisme, and
Psal.104. education, &c. *These are the seed of* Abraham *his seruant, the children of* Iacob *his elect, he is the Lord our God, in all the earth are his iudgements, he hath bin mindfull for euer of his Testament, of the Word which he com-*
Deut 32.51. *manded vnto thousand generations. Our Lord is not as their Gods: our enemies also are Iudges.*

It may please your *Maiesty* to obserue the notes and markes of our Catholike Romane Church, and Faith, heere set downe in this oath of God to *Abraham*, viz. *Vnity, Vniuersality*, and *Succession*. The Vnitie is promised in these words, *Thy seed*, not diuers seeds, that there might bee as many sects, as men, as some *Elizabethians*, some *Lutherans*, some *Caluinists*, some *Hussites*, some *Anabaptistes*, some *Armenians*, some *Gomaristes*, some *Trasquits*; all differing in Faith and Religion: but one seede, Faith, or Word of God planted in the hearts of men, by the preaching of our Lord, as witnesseth our Sauiour, expounding the Parable of the Cockle of the field, said to his Disciples:
Matth.13.37. *He that soweth good seed, is the Sonne of man.* Againe,
Matth.13.38. *The good seed, those are the children of the Kingdome.*
Io.17.8. Againe. *O Father, the words which thou gauest me, I haue giuen them: and they haue receiued, and knoweth in very deed, that I came forth from thee, and haue beleeued that thou diddest send me*, to fulfill the promises made to *Abraham*, the Patriarkes and Prophets.

The second marke is *Catholike* or Vniuersall, heere promised in these words: *And I will multiply thy seed as the Starres of heauen*: which doe manifestly appeare
Gen.15.5. and shine in all Countries. *And God brought* Abraham *forth abroad, and said to him: Looke vp to heauen, and number the Starres if thou canst. And he said to him, so shall thy seed be*, as the Starres of heauen, shining in all Countries; not onely in *Britanie, France,*

or

or in *Germany*, but in all Nations, according to the oath of God, saying: *In thy seed shall be blessed all the Nations of the earth.* Whereupon our Sauiour said; *He that soweth good seed, is the Sonne of Man*, &c. *and the field is the world.* Againe, *You are the light of the world.* Againe, *Teach yee all Nations*, &c. Matth.13.37. Matth.5.15.

The third marke is *Succession*, which is promised in these words: *Thy seed shall possesse the gates of his enemies. As he spake to our Fathers, to* Abraham *and his seed for euer*: not that the Succession should decay, or become inuisible; that there should neede new missions, but that it should continue vntill the worlds end; according to the words of our Sauiour, saying: *I haue appointed you, that you go and bring fruit, and your fruit abide.* Againe, *And this Gospell of the Kingdome shall be preached in al Nations, and then shal come the consummation* of the world. Againe, *The gates of hell shall not preuaile against it*, &c. And the like three markes, or notes of the Church, which was to be planted by our Sauiour, your *Maiesty* may obserue to be set downe almost in euery Prophecie; though I omit to speake more of them for breuities sake. Gen.22. Luke 1.55. Ioh.15.16. Matth.24.14. Matth.24.3.

Secondly, God Almightie promised to *Isaac*, saying: *I will performe the oath, which I sware vnto* Abraham *thy father, and I will multiply thy seed as the Starres of heauen; and in thy seed shall be blessed all the Nations of the earth, because* Abraham *obeyed my voice, and kept my precepts and Commaundements.* Gen.26.

Thirdly, hee promised to *Iacob*, saying: *Thy seed shall be as the dust of the earth, thou shalt be dilated to the West, and to the East, and to the North, and to the South, and in thee, and thy seed, all the Families of the earth shal be blessed, and I will be thy keeper whersoeuer thou shalt go, and I will bring thee againe into this Land, neither wil I forsake thee, vntill I haue performed whatsoeuer I haue* Gen.28.

ſpoken. Which Prophecies we ſee haue been manifeſtly fulfilled in our Catholike Roman Faith, which hath been vniuerſally and ſucceſſiuely dilated ouer all Nations, according to theſe Prophecies, as we haue proued in the former Chapters: and can no way be verified vpon Proteſtantiſme, ſince it decayed preſently after the Apoſtles times; and for a thouſand and foure hundred yeares together, was neuer knowne to haue been taught or practiſed, and now is but ſcattered in diuers corners of the earth, diuided into many ſects, teaching oppoſite doctrine in matters of Faith, and heere we ſeeke for one Faith, or ſeed dilated ouer the world.

God Almightie heere ſaith; *I will performe the oath which I ſware to* Abraham, *neither will I forſake thee, vntill I haue performed whatſoeuer I haue ſpoken.* And I appeale to your *Maieſty* wel pleaſed to conſider, whether it bee more conuenient to beleeue the words of God, when hee ſaith, hee will performe his oath and promiſes, then the words of Proteſtant Miniſters, who affirme that the ſeede of Chriſt hath failed, and now after a thouſand and fiue hundred yeares, they are ſent to plant it, in corners of the earth. *What is found more madde,* (ſaith Saint AVGVSTINE) *then this folly, or rather frenzie? In ſo many Nations of the world, and for the moſt part God hath fulfilled, and doth yet fulfill, vntill it come vnto all, which he hath promiſed; who ſaid,* I will not leaue thee, vntill I doe theſe things, which I haue ſpoken vnto thee: *And now theſe* (Proteſtants) *doe beleeue ſuch as tell them, that it is not fulfilled what God promiſed; and that therefore the ſeed of* Abraham, *which is Chriſt, to haue decayed in thoſe parts of the earth, in which it was planted; and that the promiſes of God are voide, becauſe they are not admitted into their Communion, amongſt whom it is fulfilled.* Thus Saint *Auguſtine.*

Auguſt. cont. epiſt. Parmeniani. lib. 1.

So

So If the oath of God, or the Promiſes made to *Abraham*, *Iſaac*, and *Iacob*, written by *Moyſes*, may finde grace and credit with your *Maieſty*, it is manifeſt by their teſtimonies, that our Sauiour was the Author of the Catholike Romane Faith.

CHAP. V.

By the teſtimony of the Prophet DAVID, *and the Pſalmes, our Sauiour was Author of the Catholike Roman Faith.*

OVR Sauiour ſaith, That *all things muſt needs be fulfilled which is written in the Pſalmes of him.* So we will examine what the *Pſalmes* ſay of our Sauiour and his ſeede, the Chriſtians, that wee may ſee, whether the Prophecies contained therein be verified vpon Romane Catholikes, or vpon Proteſtants; it being now a thouſand and ſix hundred yeares ſince the Natiuitie of our Sauiour; thoſe muſt needs be his ſeed, and true Chriſtians, vpon whom they are verified, ſeeing that it is *impoſſible for God to lye.* Luke 24.44. Hebr. 6.

Firſt, the Pſalmes ſay; *Thou art my Sonne, this day haue I begotten thee: Aske of me, and I will giue thee the Gentiles for thine inheritance, and thy poſſeſſion, the ends of the earth.* Pſal. 2.7.

Secondly, *All the ends of the earth ſhal remember, and be conuerted to our Lord: and all the Families of the Gentiles ſhall adore in his ſight: Becauſe the Kingdome is our Lords, and he ſhall haue dominion ouer the Gentiles.* Pſal. 21, 27.

Thirdly, *For thy fathers there are borne ſons to thee, thou ſhalt make them Princes ouer all the earth, they ſhall be* Pſal. 40.

be mindefull of thy name in all generation, and generations, for euer, and for euermore.

Psal.49.1. Fourthly, *The God of gods, our Lord hath spoken, and hath called the earth, from the rising of the Sunne, vnto the going downe thereof.*

Psal. 18. Fiftly, *Their sounds is gone into all the earth, and their words into the ends of the world.*

Psal.71.6. Sixtly, *He shall descend as raine vpon a fleece of woll, and as the drops distilling vpon the earth. In his dayes shal arise Iustice and abundance of peace, so long as the Moone endureth. And he shall rule from sea to sea, and from the riuer vnto the end of the world.*

Psal.88.27. Seuenthly, *I will put him, the first begotten, higher then the Kings of the earth. I will keepe my mercies vnto him for euer, and my Testament faithfull to him. I will put his seed for euer and euer, and his Throne as the dayes of heauen. But if his children shall forsake my Law, and keepe not my Commandements, I will visite their iniquitie with a rod, and their sinnes with stripes; but my mercy I will not take away from him, neither will I hurt in my truth.*

And many more the like Prophecies of the conuersion of the Gentiles, and propagation of the Faith, or seede of our Sauiour ouer the world for euer; which cannot bee verified vpon Protestants, or Protestantisme, who haue beene so farre off from hauing the Gentiles for their inheritance, and their Possessions vnto the ends of the earth, or conuerting all the Families of the Gentiles, or from hauing abundance of peace, as long as the Moone endureth, or from hauing their seed to endure for euer, and their throne as the dayes of heauen: that in all the time which was betweene the death of the Apostles, and the rebellion of *Luther*; which is for one thousand and foure hundred yeares or thereabouts, they are not able to assigne one

Doctor,

Doctor, Preacher or Writer, that held or taught the doctrine Protestants doe now preach and teach.

That our Catholike Romane Faith was planted by the Apostles and Disciples of our Lord, and hath continued successiuely dilated ouer the world, according to these Prophecies, we haue proued in the first, second, and third Chapters.

Whereupon wee rightly inferre, that by the testimonie of *Dauid* and the *Psalmes*, our Sauiour was the Author of the Catholike Romane Faith, and conclude this Chapter with the words of Saint AVGVSTINE, saying: *We may see many accuse themselues of their former blindnesse, who could beleeue that Christ was exalted aboue the heauens, though they did not see it, and yet did deny that his glory was ouer all the earth, although they did see it: When the Prophet hath so clearely comprehended them both in one sentence, saying: Be exalted aboue the heauens, O God, and thy glory ouer all the earth.* *Augustin. epist. 48.* *Psal. 107.*

CHAP. VI.

By the testimony of the Prophet Isay, *our Saviour was Author of the Catholike Romane Faith.*

THE Prophet *Isay* speaking more abundantly of the seed (Faith and Religion, which was to be planted by our Sauiour) then the rest of the Prophets, saith: *It is a small thing, that thou shouldest bee my seruant, to raise the Tribes of* Iacob, *and to conuert the dregges of Israel. Behold I haue giuen thee to be a light to the Gentiles, that thou mayest be saluation, euen to the furthest part of the earth. Kings shall see, and Princes shall rise and adore for* *Isay 49.*

our Lords sake, because he is faithfull, and for the holy one
Isay 49.22. *of Israel, who hath chosen thee.* Againe, *Behold I will lift vp my hand to the Gentiles, and to the people I will exalt my signe. And they shall carry thy sons in their armes, and thy daughters vpon their shoulders. And Kings shalbe thy nursing fathers, and Queenes thy nurses, with countenance cast toward the ground, they shal adore thee, and they shal licke vp the dust of thy feete; and thou shalt know that I am the Lord.* This Prophecie cannot be verified of Protestanisme: First, for that they were neuer yet any light to the Gentiles, and a saluation to the furthest part of the earth, that they might become Christians; many Protestants denying Christianity, become Turkes in *Transiluania* and *Hungary*, and many Englisn at *Tripolis*, *Algiers* and *Tunis*: And some learned Protestants, as *Sebastian Castalio*, *Bernard Ochine*, *David George*, *Adam Neucers* and others, who being obstinate against Catholike Religion, either turned Turkes or Iewes, seeing the Prophecies not fulfilled in Protestantisme.

Secondly, for that they are not able to produce any one Heathen or Pagan King or Queene, that hitherto hath embraced Protestanisme. Your *Maiesty* and other Christian Kings and Queenes, your Predecessors, in the Kingdome of Great *Brittanie*, haue had no other Christendome, then that they haue receiued from Catholike Romane Priests.

Thirdly, It is not the custome of Protestants to adore their God with such respect or reuerence, as the Prophet *Isay* heere speakes of: euery Protestant is so well assured of his saluation, that hee hath no need to humble himselfe befor his God; to aske forgiuenesse of his sinnes, or saluation of his soule. Not a Protestant Boy or Girle, that doth not vse more respect or reuerence to their masters, when they speake vnto them,

them, and all Proteſtants in their degrees and eſtates, to their temporall Lords and Princes; then they doe, when they pray, or ſpeake to their God. When they ſpeake to their earthly Lords or Kings; either they ſtand, or kneele handſomely, with their hats in their hands; but when they ſpeake to their God, commonly they either ſpeake ſitting, with their cappes on, as haile fellow well met with their God; or elſe with their noſes thruſt into their hats, for feare, as it ſeemeth, that the euill ſmelles, which come from their God ſhould infect their braines. Their Temples and Synagogues are not ſo neate as their Bed-chambers, Galleries, or Chambers of Preſence or audience; and when they come into their Temples to treate with their God, or heare his Word or Law, vnleſſe it be for reſpect of ſome man there, euery one without reſpect to his God, ſitteth him downe, and putteth on his cap: In ſo much as the God of the Proteſtants, is the moſt vnciuill, euill-mannered God of all thoſe, who haue borne the name of Gods vpon earth, yea worſe then *Pan*, the god of Clownes, that can endure no ceremonies or good manners: whereby it is manifeſt, that this Prophecie is not verified vpon ſo vnciuill, and vnmannerly a Religion as Proteſtantiſme is: but vpon our Catholike Romane Faith and Religion, which all the knowne Chriſtian Kings and Queenes, that euer haue been before *Luther*, profeſſed (reputed Heretikes by both parties onely excepted) as we haue ſet downe in the third Chapter. *Note.*

Againe, God Almightie by the Prophet *Iſay* ſaith to the Gentiles, whom he calleth the barren women, for that before the Incarnation of our Sauiour, they were without fruit of eternall life. *Prayſe O barren woman which beareſt not, ſing prayſe and make ioyfull noyſe, which didſt not beare, becauſe many are the chil-* *Iſay* 54. 1.

dren of the desolate (of the Gentiles which were before the comming of Christ desolate of spiritual helpe) *more then of her that hath a husband* (the Synagogue of the Iewes) *enlarge the place of thy tent, and stretch out the skins of thy Tabernacles, for thou shalt penetrate to the right hand, and to the left, and thy seed shall inherit*
Isay 54. 7. *the Gentiles.* Againe: *For a moment, a little while, haue I forsaken thee, and in great mercies will I gather thee, in a moment of indignation haue I hid my face a little while from thee, and in mercies euerlasting haue I had mercy on thee, saith thy Redeemer our Lord. As in the dayes of* Noe, *is this thing to me, to whom I sware, that I would no more bring the waters of* Noe *vpon the earth. So haue I sworne not to be angry with thee, and not to rebuke thee, for the mountaines shal be mooued, and the little hils shal tremble, but my mercy shal not depart from thee, and the*
Isay 64. 17. *couenant of my peace shal not be mooued, saith our Lord thy Miserator.* Againe, *Euery vessel that is made against thee shal not prosper, and euery tongue resisting thee in iudgement, thou shalt iudge. This is the inheritance of the seruants of our Lord.*

This Prophecie of *Esay* cannot bee verified vpon Protestantisme, for that since our Sauiours time, there hath not been more Protestants then Iewes, neyther haue the children of the Protestants bin more in number, then the children of the Iewes, who are a great people in number, and haue continued visible in great numbers, dispersed through many parts of the world, as Protestants themselues confesse: as the Centurie Writers, in the fourteenth and fifteenth Chapter of euery Centurie, where they make mention from time to time of their abode, and at this day the Synagogue of the Iewes is more dilated, and greater then any one Sect of Protestants in the world.

Secondly, neither can this be verified of Protestantisme,

tiſme, that after our Sauiours comming, *They ſhould enlarge the place of their tents, penetrate to the right hand and the left, and that the ſeed of Proteſtants ſhould inherite the Gentiles.* Neither could this oath of God bee made to Proteſtants: *I haue ſworne not to be angry with Proteſtants, and not to rebuke them; for the mountaines ſhal be moued, and the little hils ſhal tremble, but my mercie ſhal not depart from Proteſtants, and the couenant of my peace ſhal not be moued, ſaith our Lord thy Miſerator:* vnleſſe they will make God Almighty forſworne, ſince they themſelues confeſſe that Proteſtantiſme vaniſhed away preſently after the Apoſtles times, and was ſo extinguiſhed, that for a thouſand and foure hundred yeares, they cannot name one Proteſtant man, that taught the doctrine they now teach. In ſuch ſort, as this malediction of the Prophecie is fulfilled in them, as vpon the enemies of our Sauiour; where it is written, *Euery veſſel that is made againſt thee ſhal not proſper.* And all the bleſſings of this Prophecie are verified vpon our Catholike Romane Faith, which was planted by the Apoſtles, and hath beene dilated ouer the world, and embraced of all Chriſtian people, who liued betweene the death of the Apoſtles and riſing of *Luther*, (reputed Heretikes to both parties only excepted) as wee haue prooued in the firſt, ſecond, and third Chapters.

And by this oath of God heere ſet downe, it is as certaine that the Catholike Roman Church and Faith ſhall neuer bee ſuppreſſed; as it is certaine that the world ſhall not be drowned with water any more: the oath and promiſe of God Almightie being equally giuen for aſſurance of both, ſaying: *As the day of* Noe *is this thing to me, to whom I anſwere, that I would no more bring in the waters of* Noe *vpon the earth: ſo haue I ſworne not to be angry with thee, or rebuke thee, for the*

mountaines shal be moued, and the little hils shal tremble, but my mercy shall not depart from thee, and the couenant of my peace shal not be moued, saith our Lord thy Miserator. And your *Maiestie* may be pleased heere to obserue, that those Kings and people, who persecute the Catholike Romane Faith, do but bring misery and vnhappinesse vpon themselues, according to the word of God in this Prophecie, saying; *Euery vessel that is made against thee shal not prosper:* and after all their rage and crueltie of hanging, drawing and quartering, imprisonments, and seuere Lawes made against Romane Catholikes, they must come to be judged by them, according to the words of God in this Prophecie, saying; *That euery tongue resisting thee in iudgement, thou shalt iudge, this is the inheritance of the seruants of our Lord* (Iesus Christ) *and their iustice with me, saith our Lord*; to bee Iudge of those, who resisted them in judgement.

Isay 60. Againe, God Almightie speaking of the encrease of Christian Religion, saith; *Arise, be illuminated Ierusalem, because thy light is come, & the glory of our Lord is risen vpon thee: Vpon thee shal our Lord arise, and his glory shal be seene vpon thee. And the Gentiles shal walke in thy light, and Kings in the brightnesse of thy rising, lift vp thine eyes round about, and see al these gathered together, they are come to thee: thy sonnes shal come from a far, and daughters shal rise from thy side. Then thou shalt see and abound, and thy heart shal maruaile and be enlarged, when the multitude of the sea shal be conuerted vnto thee,*

Isay 60. *the strength of the Gentiles shal come to thee.* Againe, *For the Ilands expect me, or the ships on the sea in the begin-*

Isay 60. *ning, that I may bring thy sonnes from far.* Againe, *And thy gates shalbe open continually, day & night they shal not be shut, that the strength of the Gentiles may be brought to thee, and their Kings may be brought. For the Nation*

and

and the Kingdome that ſhal not ſerue thee, ſhal periſh.

Now ſuppoſe that there were Proteſtants in our Sauiour and the Apoſtles times, yet is it manifeſt that theſe Prophecies cannot be verified vpon them, *That the Gentiles ſhould walke in the light of Proteſtantiſme, and Kings in the brightneſſe of their riſing, and the multitude of the ſea be conuerted vnto them, and the ſtrength of the Gentiles, or that the Iſlands did expect Proteſtantiſme, and the ſhips of the ſea in the beginning, or that the gates of Proteſtants Temples, were open continually, day and night, that the ſtrength of the Gentiles might be brought to Proteſtaniſme, and their Kings.* Since the Proteſtants themſelues confeſſe, that after the Apoſtles times Proteſtantiſme vaniſhed away, and was no where ſo much as viſible, for a thouſand and foure hundred yeares. In ſuch ſort, as within all that ſpace they are not able to name any one man; much leſſe one Heathen or Pagan King, conuerted to the Religion they now profeſſe.

So, ſuppoſe that in our Sauiours time there were Proteſtants, it is manifeſt that they were theſe enemies of Chriſtian Religion, vpon whom was verified this part of the Prophecie, ſaying; *The Nation, and the Kingdome that ſhall not ſerue thee, ſhall periſh.*

Againe, God Almightie ſpeaking of the Chriſtians after our Sauiours comming, ſaith by the ſame Prophet: *I will giue their workes in truth, and make a perpetual couenant with them, and they ſhall know their ſeed in the Gentiles, and their bud in the middeſt of peoples, all that ſhall ſee them, ſhall know them, that theſe are the ſeed which the Lord hath bleſſed.* Againe, *Vpon thy walles, Ieruſalem, I haue appointed watchmen, al the day, and al the night, for euer, they ſhal not hold their peace. And you that remember our Lord, hold not your peace, and giue not ſilence to him, vntil he ſtabliſh, and vntil he make Ieruſalem the praiſe in the earth. Our Lord hath ſworne* Iſay. 61. Iſay 62.

by

by his right hand, and by the arme of his ſtrength: If I ſhall giue thy wheate any more, to be meate to thy enemies, and if the ſtrange children ſhall drinke thy wine, wherein thou haſt laboured. Becauſe they that ſhall gather it together, ſhall eat it, and ſhall praiſe the Lord, and they that caried it together, ſhal drinke it in my holy courts. Suppoſe that there were Proteſtants in our Sauiours & the Apoſtles times, yet theſe Prophecies could not be verified vpon them, that God Almightie ſhould make a perpetuall couenant with Proteſtants, viſibly to maintaine *their ſeed in the Gentiles, and their bud in the midſt of peoples.* Neither can this oath be verified vpon Proteſtants: *Our Lord hath ſworne by his right hand, and by the hand of his ſtrength, that he would giue the wheate of Proteſtants no more to be meat for their enemies, and that ſtrangers ſhould not drinke the wine, wherein Proteſtants haue laboured*: who decayed preſently after the Apoſtles times, as they confeſſe, and were ſo farre off from enioying theſe bleſſings heere promiſed, that all the maledictions prophecied to wicked and impious men, enemies to Gods truth, fell vpon them in ſuch ſort, that there is leſſe memorie of them, then of *Sodom* and *Gomorra*, which was deſtroyed with fire from heauen, or of *Coar*, *Dathan* and *Abiron*, who were ſwallowed vp quicke into the earth; of whom there is ſome mention made in other mens writings. But of Proteſtants liuing after the Apoſtles times, who ſhould before *Luther* hold, and teach the doctrine they now teach. No Author doth giue teſtimony of any ſuch men, or make ſo much mention of them, as of any of their names, or Countries where they dwelt, or where they were deſtroyed: wherefore it ſeemeth, that if euer they were in theſe times, they were enormous wicked vile people, curſed of God aboue all the men that euer liued vpon the face of the earth; euen ſuch abominable people,

people, as all men were ashamed to name, or make any mention of any one of them; *people that descended into hell quicke*, of whom they would keepe no memory. Now, that all these Prophecies are verified vpon our Catholike Romane Faith and Religion, we haue sufficiently shewed in the first, second and third Chapters of this booke: whereupon we inferre, that by the testimonies of the Prophet *Isay*, our Sauiour was Author of the *Catholike Romane Faith*, and planter of it vpon earth. And so conclude this Chapter with the words of Saint AVGVSTINE, saying: *What can be exacted to be spoken more manifestly? Behold how many, and how cleare testimonies haue been brought out of one Prophet, and yet there is resistance and contradiction made, not to any man, but to the Spirit of God, and to the most euident truth. And yet the glory of Christ is enuied by those, who will boast of the name of Christians, that those things which haue been so long before foretolde of him, may not be beleeued to be fulfilled; whereas now they are not foretold, but shewed, seene and possessed.* So Saint AVGVSTINE; and we with him. *August. de Vnit. Eccle.*

That these Prophecies of *Isay* are spoken of the Church of Christ; Protestants themselues confesse in the Collections of the Contents of the Chapters, set downe before euery Chapter, in their English Protestant Bibles.

CHAP. VII.

Wherein is proued by the testimony of the Prophet Ieromie, *that our Sauiour was the Author of the Catholike Romane Faith.*

HE Prophet *Ieremie* speaking of the estate of the Church after our Sauiours comming, saith: *Behold the dayes*
Ierem.31.37. *shall come, saith our Lord, and I wil make a new couenant with the house of Israel,* &c. *And this shal be the couenant that I will make with the house of Israel: after these dayes saith the Lord, I will giue my Law in their bowels, and in their heart I will write it: I wil be their God, and they shal be my people. And a man shal no more teach his neighbour, and a man his brother, saying; Know our Lord, for all shal know me, from the least of them, euen to the greatest, saith our Lord, for I wil be merciful to their iniquitie, and their sinne I wil remember no more. Thus saith our Lord that gineth the Sunne for the light of the day, the order of the Moone, and of the Starres for the light of the night: that troubleth the sea, and the waues thereof doe sound, the Lord of hostes is his name: If these Lawes shal faile before me, saith our Lord,* (that there be no more Sunne for the light of the day, and Moone and Stars for the light of the night, and ebbing and flowing of the Sea) *then also the seed Israel shal faile, that it be not a Nation before me for euer.* Wherupon our Sauiour saith;
Matth.24. *This Gospel of the kingdome shal be preached in the whole world, for a testimony to al Nations, and then shal come the consummation of the world, and the Sun shal be darkened, and the Moone shal not giue her light, and the starrs shal fall from heauen.* Vntill then, if wee will beleeue the Word

Word of God, the ſeed of our Sauiour, the Church of God ſhall in all ages and times ſo flouriſh vpon earth, as that the Chriſtians ſhall not neede, ſecretly one to teach another: *But all ſhall know our Lord, from the leaſt of them to the greateſt, and be a viſible Nation for euer.*

So I appeale to your *Maieſty* well pleaſed to conſider, how ignorant hee ſhould bee in the Scriptures, that ſhould make himſelfe of the Congregation of Proteſtants, in hope to enter into this Teſtament with God, when they haue been ſo inuiſible for one thouſand and foure hundred yeares together, that they are not able to aſſigne one man, who for all that time profeſſed the Faith they now hold; much leſſe one Nation. So if Proteſtants would prooue by the Scriptures, that their Religion (which hath been ſo many hundred yeares vnknowne) were the Faith planted by our Sauiour, they ſhould firſt proue, that for one thouſand and foure hundred yeares, there hath been no *Sunne for the light of the day, or Moone for the light of the night*, to make good the Word of God: otherwiſe they proue nothing, but that they are ignorant in the Scriptures, and in effect and deede, blaſpheme God and his holy Word, by affirming him in effect and deed, to be a violater of his promiſes written in the Scriptures.

That this promiſe of God heere ſpoken of, is to be performed in, and vpon Chriſtians: Saint *Paul* witneſſeth in the eight to the *Hebrewes*, where he repeateth the foreſaid words of *Ieromie*, as to be fulfilled in and vpon Chriſtians.

That our Catholike Romane Faith hath ſucceſſiuely continued according to this Prophecie, wee haue ſhewed in the firſt, ſecond and third Chapters.

CHAP. VIII.

Wherein is proued by the teſtimony of Ezechiel, *That our Sauiour was the Author of the Romane Catholike Faith.*

THE Prophet *Ezechiel* ſpeaking of the eſtate of the Church after the comming of our Sauiour, ſaith; *I will ſaue my flocke, and it ſhalbe no more into ſpoile,* &c. *And I will raiſe vp ouer them one Paſtor, who ſhall feed them; my ſeruant* Dauid *he ſhal feed them, and he ſhall be their Paſtor. And I the Lord wil be their God; and my ſeruant* Dauid *the Prince in the middeſt of them. I the Lord haue ſpoken, and I will make a couenant of peace with them, and will make the cruel beaſts to ceaſe out of the Land. And they that dwell in the deſart* (the Hermits and religious men, who now, and in the Primatiue Church liued in the deſart, as witneſſeth Saint *Auſtine, Epiſt.* 121.) *ſhall ſleep ſecure in the forreſt. And I will put them round about my hill* (his Church) *a bleſſing. And I will bring downe the ſhower in his time, there ſhall bee raynes of bleſſing* (abundance of ſpirituall graces, and conſolations of the holy Ghoſt, according to the words of our Sauiour, ſaying: *He that beleeueth in me, out of his belly ſhal flow riuers of liuing water.*) *And the tree of the field* (our Sauiour the Vine, or Oliue tree) *ſhal giue his fruit, and the earth* (humane nature, of which it is ſaid, *thou art earth*) *ſhal giue his ſpring, and they ſhal be in their Land without feare, and they ſhal know that I am the Lord, when I ſhal haue broken the chaines of their yoke, and ſhal haue deliuered them out of the hand of thoſe that rule ouer them. And they ſhal be no more for a ſpoile to the Gentiles,*

Ezech. 34.

Iohn 7.38.

Iohn 15.
Rom. 11.
Gen. 3.

neither

neither ſhal the beaſts of the earth deuoure them: but they ſhal dwel confidently without any terror, and I wil raiſe vp to them a bud of name, and they ſhal be no more diminiſhed for famine in the Land, neither ſhal they beare any more the reproach of the Gentiles.

This Prophecie to be ſpoken of our Sauiour vnder the name of *Danid*; firſt, Proteſtants in their Bibles confeſſe it: ſecondly, it is manifeſt, for that *Danid* the Prophet was dead many yeares before the time of *Ezechiel*. Yet this Prophecie cannot bee verified vpon Proteſtants, that Proteſtants ſhall liue in their Land without feare, deliuered out of the hand of thoſe who rule ouer them, and bee no more for a ſpoile to the Gentiles, nor be any more diminiſhed, nor beare any more the reproch of the Gentiles, ſince they haue bin ſo ſpoiled and oppreſſed for one thouſand and foure hundred yeares together, that during all that time, they are not able to aſſigne one knowne man, who profeſſed the Religion they now profeſſe. This Prophecie to be verified vpon Romane Catholikes, wee haue ſhewed in the firſt, ſecond and third Chapters.

CHAP. IX.

Wherein is proued by the teſtimony of the Prophets, Daniel, Ioel, Micheas, Abacuc, *and* Zacharias, *That our Sauiour was the Author of the Catholike Romane Faith.*

AND in like manner all the reſt of the Prophets, as often as they haue occaſiõ to ſpeake of the eſtate of the Church, after the comming of our Sauiour, ſay; that it ſhal be vniuerſally dilated ouer the world for euer, as *Daniel*, ſaying: *In the dayes of* Dan. 2. 44.

By the testimony of DANIEL, *and the lesser Prophets,*

those Kingdomes, the God of heauen wil raise vp a Kingdome that shal not be destroyed for euer, and this Kingdom shal not be deliuered to another people: and it shal breake in peeces, & shal consume al those Kingdoms, & it self shal stand for euer. Which Prophecie we finde verified by experience vpon the Catholike Roman Church, which as Protestants themselues confesse, was so potent presently after the Apostles times, that it destroyed and consumed the Church of Protestants, and for these one thousand and two hundred yeares hath raigned vniuersally, without any debatable contradiction, as is set downe in the third Chapter. Againe, we see by experience, that all other Kingdomes and Monarchies of Christians haue been interrupted and changed; as the *Empire* first from the West vnto the East, and after into *Germany*: *Spaine* was first possessed by the *Romans*, after by the *Goathes*, and lastly, for many yeares by the *Moores*: *France* was long time tributarie to the *Romans*, and about the yeare of our Lord 451. the *Franck Germanes*, who dwelled beyond the *Rhyne*, began to conquer them, and in processe of time obtained their Kingdome, and changed their name from *Gaules* to *French*; and about the yeare 461. elected *Mirouee* for King: after *Fraace* was possessed by the *English*, and *Henry* the sixt was crowned King of *France*, about the yeare 1422. from which time the Kings of *England* haue alwayes challenged to be Kings of *France*.

England was vnder the *Romanes* vntill the time of *Honorius*, and shortly after it was conquered by the *Saxons*, and then by the *Danes*, and last by *Norman French*: In so much as that it is manifest to experience, that the Catholike Romane Church is the Kingdome raysed vp by God, which shall not bee destroyed for euer.

Ioel 2.23. Whereupon the Prophet *Ioel* saith: *Yee children of Syon*

Syon (the Church of God) *reioyce and be ioyfull in the Lord your God, because he hath giuen you a Doctor of iustice, and hee will make the earely and the late showre to descend to you, as in the beginning. And the floores shal be filled with wheate, and the presses shall ouerflow with wine and oyle. And I wil render you the yeares which the Locust, the Bruke, and the blast, and the Eruke hath eaten: my great strength which I haue sent vpon you. And eating, you shal eate, and shal be filled, and you shal praise the name of the Lord your God, that hath done marualles with you, and my people shal not be confounded for euer. And you shal know that I am in the middest of Israel, and I the Lord your God, and there is none besides, and my people shal not be confounded for euer.*

So the Prophet *Micheas* saith: *And thou Bethelem Ephrata art a little one in the thousands of Iuda, out of thee shall come forth vnto me, he that shal be the Dominator in Israel: and his comming forth from the beginning, from the dayes of eternity,* &c. *and the remnant of his brethren shal be conuerted to the children of Israel: And he shal stand and feed in the strength of our Lord, in the height of the name of our Lord his God; and they shal be conuerted, because now shal he be magnified, euen to the ends of the earth,* &c. *And the remnant of* Iacob *shal be in the Gentiles, in the middest of many peoples, as a Lyon amongst the beasts of the forrest, and as a Lyons whelpe amongst the flocke of cattell, who when he hath passed, and trodden downe and taken, there is none to deliuer. Thy hand shall be exalted ouer thine enemies, and thine enemies shall perish.* Mich. 4. 2.

So the Prophet *Abacuc* saith: *God wil come from the South, and the holy one from the shady mountaine, his glory shal couer the heauens, and the earth is full of his praise.* That is, saith S. AVGVSTINE, the Gospell shall begin from *Ierusalem*, and *Mount Olinet*, and so Abac. 4. 3.

be

be dilated ouer the world: *For Ierusalem* (saith Saint
Aug. ep. 166. AVGVSTINE) *is placed Southward, as is read in the booke of* Iesus Naue, *from whence the name of Christ hath been spread, and there is a shadie mountaine, Mount Olinet: from whence he ascended into heauen, that his vertue might couer the heauens, and the Church might be filled with his praise, throughout the whole earth.*

So the Prophet *Zacharias* saith: *Behold thy King will come to thee, the Iust, and Sauiour: himselfe, poore and riding vpon an Asse, and vpon a Colt, the Fole of an Asse,* &c. *He shal speake peace to the Gentiles, and his power*
Matth. 5. 13. *from sea, euen to sea, and from the riuers* (of *Iordan*, where he was baptised) *euen vnto the end of the earth*;
Luke 1. 55. not for a day, or a month, or a yeare: *But as he spake to our Fathers, to* Abraham *and his seed for euer.* These Prophecies to be verified on our Catholike Roman Faith, we haue shewed at large in the first, second, and third Chapter, and are so far from being verified vpon Protestantisme, that for a thousand and foure hundred yeares together Protestants are not able to name one man, who held and taught the doctrine, they now hold and teach.

So dread *Soueraigne*, if the testimonies of *Moyses* and the *Prophets* may find grace and credit with your *Maiesty*, they affirme that our Sauiour was Author of the Catholike Romane Faith, as we haue abundantly shewed. Yet the testimonies of *Moyses* and the *Prophets* were of such force with our Sauiour, as he bring-
Luke 16. 31. eth in *Abraham*, saying; *If they heare not* Moyses *and the Prophets, neither wil they be perswaded though one rise from the dead.* Againe, hee saith to the incredulous
Iohn 5. 46. Iewes; *Had you beleeued* Moyses, *you would peraduenture haue beleeued me, for he wrote of me. And if you beleeue not his writings*, (which are confirmed by so many oathes, and promises, and found true by experi-

experience) *how wil you beleeue my words?*

And so I conclude the Prophecies of the old Testament with the words of Saint *Augustine*, saying: *The Prophets haue spoken more obscurely of Christ, then of the Church, I thinke, because they did see in spirit, that men would rebell against the Church, and would not haue so great strife concerning Christ, but would raise vp great contentions concerning the Church: therefore, that about which men were to make great strife, was more plainly foretold, and more manifestly prophecied; that it might serue for their condemnation, who did see it, and fled out.* *Aug. in Psal. 30.*

CHAP. X.

Wherein is proued by the testimony of Angels, that our Saviour was the Author of the Catholike Romane Faith.

HAVING (most dread *Soueraigne*) according to the counsel of our Sauiour, sought the old Testament, to see what it saith of the Faith, Seed, and Children of the *Messias*, and hauing found that by it, our Lord was the Author of the Catholike Romane Faith, Seed or Religion: we will now descend downe vnto the New, to see what it saith in generall, of the Faith, Seed, Word, or Gospel, which our Sauiour planted vpon earth: that wee may also see, whether according to the testimonie of the new Testament, our Lord was Author of our Catholike Faith and Religion. *Iohn 5. 39.*

And first the Angell *Gabriel* foretelling the estate of the Church to come, saith to our blessed Lady, *Thou shalt conceiue in thy wombe, and shalt beare a Sonne, and thou shalt call his name* IESVS, *he shal be great, and he* *Luke 1. 31.*

shal be called the Son of the most High, and our Lord God shal giue him the seat of Dauid *his Father, and he shal reigne in the house of* Iacob *for euer, and of his Kingdome there shal be no end.* And in like manner, an Angell of our Lord said vnto the Shepheards: *Behold, I euangelize to you great ioy that shal be to al people*; not to one people of *Brittans*, or *Germans*, but *to al people: because this day is borne to you a Sauiour, which is Christ our Lord. And suddenly there was with the Angel a multitude of the heauenly armie* (a multitude of Angels) *praysing God, and saying: Glory in the highest to God, and in earth Peace to men of good wil.* As it was foretold by the Prophet *Isay*, saying: *A little childe is borne to vs*, &c. *His Empire shal be multiplied, and there shal be no end of peace: he shal sit vpon the throne of* Dauid, *and vpon his Kingdome: that he may confirme it, in iudgement and iustice, from this time, and for euer.*

Luke 2. 10.

That the Kingdome heere spoken of, is the Church professing the Faith, or Gospell planted by our Sauiour, our Lord himselfe doth witnesse, saying: *In the end of the world, the Sonne of Man shal send his Angels, and they shal gather out of his Kingdome all scandals, and them that worke iniquity.* Again, *And this Gospell of the Kingdom shal be preached in the whole world.* Again, *And Iesus went about teaching, and preaching the Gospel of the Kingdome.*

Matth. 13. 14.

Matth. 24. 14.

Matth. 4. 23.

So if the Angels of God, and multitude of his heauenly Armie, may finde grace and credite with your *Maiestie*, to be beleeued by their testimonies, it is manifest, that our Sauiour came to plant the Catholike Romane Church and Faith: which, as we haue proued in our first Chapter, was taught by our Sauiour, and planted by the Apostles amongst the Romans, & hath continued, and shall continue amongst them vntill the day of Iudgement: and as is confessed by Protestants, hath

hath reigned vniuerſally: without any debatable contradiction, 1200. yeares, as is ſet downe in the third Chapter.

CHAP. XI.

Wherein is proued by the teſtimony of our Saviour himſelfe, that he was the Author of the Catholike Romane Faith.

OVR Lord & Sauiour *Ieſus Chriſt* foreſeeing that many Heretikes would ariſe; and ſay, that his Seede, Faith, Word, Church, or Goſpell had failed and decayed, and that they were immediatly ſent from God, to plant a new Faith, or reforme or reſtore the Goſpell, &c. To preuent their hereticall falſehood, hee warneth all his faithfull that they ſhould not beleeue them, ſaying: *Doe not thinke that I came to breake the Law* (the olde Teſtament) *or the Prophets, I am not come to breake, but to fulfill; for aſſuredly I ſay to you, Till heauen and earth paſſe, one iot, or one tittle ſhall not paſſe of the Law* (the olde Teſtament) *till all be fulfilled*; and the Church of God, begunne in *Ieruſalem* and *Iuda*, be dilated to the Weſt, and to the Eaſt, and to the North, and to the South, *as God ſpake to Abraham and his ſeed for euer.* *Matth.* 5. 18. *Matth.* 5. 2. *Gen.* 28. *Luke* 1. 55.

So ſuppoſed that our Sauiours words are true, and that hee was the *Meſſias*, and came to fulfill and performe the things promiſed by the Prophets, and not to breake or violate their promiſes; the Sunne was neuer more manifeſt in the moneth of *Auguſt*, then it is manifeſt that he fulfilled the Prophecies, by planting the Catholike Romane Faith, and not by planting Proteſtantiſme,

ſtantiſme, ſince Romane Catholikes haue been viſibly multiplied ouer the world, for many hundred yeares; ſome Proteſtants ſay for nine hundred years, ſome ſay for a thouſand, other Proteſtants ſay for twelue hundred, and others ſay for more, as is ſet downe in the third Chapter: whereas the Prophecies haue beene ſo farre off from being fulfilled in Proteſtantiſme, that preſently after the death of the Apoſtles it vaniſhed away, and hath been no where viſibly knowne, for one thouſand foure hundred yeares. So we may ſpeak to Proteſtants (who imagine that their Religion is true, or was the Faith planted by our Sauiour) and ſay to them in the words of our Sauiour: *Doe not thinke that our Sauiour came to breake the Law or the Prophets, he came not to breake, but to fulfill.*

Matth.5.18.

Secondly, our Sauiour foretelling the eſtate of his Church to come, ſaith: *All things muſt needs be fulfilled which are written in the Law of* Moyſes, *and the Prophets, and the Pſalmes of me.* And the Law of *Moyſes* ſaith: *I wil multiply thy ſeed as the Starres of heauen,* &c. The Prophets ſay; *Behold thy King will come to thee, the Iuſt one, and Sauiour, himſelfe poore and riding vpon an Aſſe,* &c. *He ſhal ſpeake Peace to the Gentiles, and his power from ſea, euen to ſea, and from the riuers, euen to the end of the earth.* Againe, *And I wil ſend of them that ſhal be ſaued to the Gentiles into the ſea, into Africke and Lidia, into Italy and Greece, to the Ilands farre off, to them that haue not heard of me, and haue not ſeene my glory. And they ſhal ſhew forth my glory to the Gentiles, and they ſhal bring of your brethren of al Nations, a gift to our Lord, vpon horſes, and in chariots, and in horſelitters, and on Mules, and in coatches, to my holy mountaine Ieruſalem. Becauſe, as new heauens, and a new earth, which I make to ſtand before me, ſaith our Lord, ſo ſhal your ſeed ſtand, and your name.* The *Pſalmes* ſay. *At the*

Luke 24.44. Gen.22.

Zach.9.9.

Iſay 66.

end

ends of the earth shal remember and be conuerted to our Lord: and all the families of the Gentiles shal adore in his sight. Againe, *Thou art my sonne, this day haue I begotten thee, aske of me, and I will giue thee the Gentiles for thine inheritance, and thy possession the ends of the earth.* Againe, *I wil put his seed for euer and euer, and his throne as the dayes of heauen. I haue sworne in my holy, if I lye to* Dauid *his seed shal continue for euer.* All which, and many more the like promises and Prophecies, of the encrease, continuance, and dilatation of the Christians, the seed of our Sauiour, the seed of *Danid*, the seed of *Abraham* ouer the world, *must* (as our Sauiour saith) *needs be fulfilled*, and yet we see by experience, that they are fulfilled in no other people kindred, or Nation, but Romane Catholikes, whom Protestants confesse to haue reigned vniuersally ouer the world, for twelue hundred yeares, as is set downe in the third Chapter. And so I conclude out of our Sauiours words, that the Catholike Romane Faith, must needs be the Faith and Religion which our Sauiour planted, and that Romane Catholikes are true Christians, since neither the promises in the bookes of *Moyses*, nor in the Prophets, nor in the *Psalmes*, are, or can bee verified, or fulfilled in, or vpon any other.

Psal. 41. 28. Psal. 2. 7. Psal. 88. Luke 24. 44.

Thirdly, our Sauiour speaking of the estate of his Church, saith: *The Kingdome of heauen is resembled vnto a man that sowed good seed in his field, but when men were asleepe, his enemies came and ouer-sowed Cockle among the Wheate, and went his way, and when the blade was shut vp, and had brought forth fruit, then appeared also the Cockle. And the seruants of the Good-man of the house, comming, said to him: Sir, diddest thou not sowe good seed in thy field? Whence then hath it Cockle? and he said to them; the enemie man hath done this. And the seruants said to him, Wilt thou we goe, and gather it vp?*

Matth. 13. 24.

And he ſaid nae: leſt perhaps gathering vp the Cockle, you may roote vp the Wheate alſo, together with it, ſuffer both to grow vntill the harueſt: and in the time of harueſt I wil ſay to the Reapers, Gather vp firſt the Cockle, and bind it into bundles to burne; but the wheate gather yee into my Barne. And expounding this Parable of the Gockle
Matth.13.37. of the field, he ſaid to his Diſciples; *He that ſowed the good ſeed is the Son of Man, and the field is the world, and the good ſeed, thoſe are the children of the Kingdome, and the Cockle, thoſe are the children of the wicked one, and the enemy that ſowed them is the Diuell: but the Harueſt is the end of the world, and the Reapers are the Angels.* So our Sauiour in deſcribing his Church, by which deſcription it is manifeſt, that our Sauiour ſowed the Catholike Romane Faith, and that Romane Catholikes are the children of the Kingdome of God, and all other Sects, of what kinde or ſort ſoeuer, are Cockle ſowed by the Diuell, after death, or at the end of the world, to be gathered vp and caſt into a *Furnace of fire.* Since there neither is at this inſtant, nor yet hath been heretofore any Nation, People, Faith, Religion, or Sect, which challenged the name of Chriſtians, that hath been ſucceſſiuely dilated ouer the world, according to our Sauiours deſcription, but the Catholike Romane Faith, which as *Perkins*, a Proteſtant, ſaith:

Matth.13.38.

Vpon the Creed. fol.307. *During the ſpace of nine hundred yeares, ſpread it ſelfe ouer the whole earth.*

Fourthly, our Sauiour ſpeaking of his Church,
Matth.13.31. ſaith: *The Kingdome of heauen is like vnto a muſtard-ſeed, which a man tooke and ſowed in his field; which is the leaſt ſurely of all ſeeds, but when it is growne, it is greater then all hearbes, and is made a tree, ſo that the fowles of the ayre come to dwell in the branches thereof.*
Matth.13.33. Againe, *The Kingdome of heauen is like to Leauen, which a woman tooke and hid in three meaſures of meale, vntill*

the

the whole was leauened. Againe, *The Kingdome of heauen is like to a net, cast into the sea, and gathering together of all kinde of fishes.* Which words of our Sauiour cannot bee verified vpon Protestantisme, supposing that it was in the Apostles times, as they affirme, since it did not encrease or grow greater then al other sects, nor leauened the whole world, nor gathered together all kinde of people. But so vanished away after the Apostles departure, that for fourteene hundred yeares together they are not able to assigne one man, professing the Religion they doe now. Matth. 13.47.

Fiftly, Our Sauiour setting downe the state of his Church to come, saith: *I chose you, and haue appointed you, that you go and bring fruit, and your fruit abide.* Againe, *This Gospell of the Kingdome shal be preached in the whole world, for a testimony to all Nations, and then shal come the consummation.* Againe. *Holy Father, I pray not that thou take them away out of this world, but that thou preserue them from euill,* &c. *And not for the Apostles only do I pray, but for them also that by their words, shal beleeue in me.* Againe, *Teach yee all Nations, and behold I am with you all daies, euen to the end of the world.* Which words of our Sauiour cannot be verified vpon Protestants, that our Sauiour hath appointed Protestants to goe and preach in the world, and bring fruit, and their fruit abide; or that Protestantisme should be preached to all Nations; or that our Sauiour prayed that Protestants should not be taken away out of the world, but be preserued from euill; or that our Sauiour would be with Protestants, ayding and assisting them in the conuersion of Nations, *euen to the consummation of the world*; since wee see it false by experience. Iohn 15.16. Matth. 24.14. Iohn 17. Matth. 28. Matth. 28.20.

Sixtly, Our Sauiour speaking of the estate of his Church, saith to the chiefe Priests, and Ancients of the people:

Matth.21.42. people: *Haue you neuer read in the Scriptures; The ſtone which the builders reiected, the ſame is made the head of the corner. By our Lord was it done, and it is marueilous in our eyes. Therefore I ſay to you, that the Kingdome of God ſhall be taken away from you, and giuen to a Nation yeelding the fruit thereof. And he that falleth vpon that ſtone ſhal be broken, and on whom it falleth, it ſhal al to bruiſe him.*

Theſe words of our Sauiour cannot be verified vpon Proteſtants, that our Sauiour ſhould become head, to vnite Iewes and Proteſtants together in one family of Chriſtians: or ſhould take away his Church, and Kingdome vpon earth, from the Iewes, to giue it to Proteſtants, or that the Church of Proteſtants ſhould yeeld more fruit then the Church of the Iewes, or he that ſhould fall vpon the Church of Proteſtants ſhould be broken: ſince as *Sebaſtianus Francus*, a Proteſtant, affirmeth; That for certaine, *through the worke of Anti-chriſt, the external Church* (of Proteſtants) *together with the Faith & Sacraments, vaniſhed away preſently after the Apoſtles departure, and that for theſe fourteene hundred yeares, the Church* (of Proteſtants) *hath bin no where external and viſible.* Which being ſo, dread *Soueraigne*, I appeale to your *Maieſtie*, wel pleaſed to conſider, how ignorant hee ſhould be in the Scriptures, that ſhould make himſelfe a Proteſtant, out of hope to become one of the Kingdome of God, heere ſpoken of.

In epiſt. de Abro. ſtat. Eccl.

That all theſe promiſes and Prophecies of our Sauiour are verified vpon Papiſts; Proteſtants themſelues giue ſufficient teſtimonie, who affirme that Papiſtrie began in the time of the Apoſtles, and hath raigned vniuerſally for twelue hundred yeares, as is ſet downe in the third Chapter.

So if the words and teſtimonies of our Sauiour himſelfe, may finde ſo much grace and fauour with your

your *Maiesty* as to be credited, it is manifest that by this testimony and description of his Church, that he was the Author of the Catholike Romane Faith.

CHAP. XII.

Wherein is proued by the testimony of the Apostles, that our Lord and Sauiour Iesus Christ was the Author of the Catholike Romane Faith.

FIRST, Saint *Peter* speaking of the estate of the Church planted by our Sauiour, saith: MOYSES *indeed said, that a Prophet shal the Lord your God raise vp to you, of your brethren, as my selfe, him shal you heare, according to al things what soeuer he shal speake to you. And it shal be, euery soule that shal not heare that Prophet, shal be destroyed out of the people. And al the Prophets from* Samuel *and afterward, that haue spoken, tould of these dayes: you are the children of the Prophets, and of the Testament which God made to our Fathers, saying to* Abraham: *and in thy seed shal all the Families of the earth be blessed. To you first God raising vp his Sonne, hath sent him, blessing you.* That this Seed heere spoken of, is the Church of Christians, our Sauiour and Saint *Paul* do witnesse, saying: *The good seed, those are the children of the Kingdome.* Againe: *If you be Christs, then are you the seed of* Abraham, *heires according to promise.* Act. 3.22. Matth.13.38. Galath.3.29.

That this blessing can no way bee verified vpon Protestantisme, is manifest, for that it vanished away presently after the time of the Apostles, and for faureteene hundred yeares together, there is not to be found one man that professed it, much lesse one Family, or all the Families of the earth. That this blessing in gene-

rall, hath been verified vpon Roman Catholikes, Proteſtants themſelues confeſſe; ſome Proteſtants affirming, that Papiſtry hath been ſpread ouer the world for nine hundred yeares, ſome for a thouſand, ſome for twelue hundred, and ſome for more, as it is ſet downe in the third Chapter.

So if the teſtimony of Saint *Peter*, *Moyſes*, and all the Prophets, from *Samuel* and afterward, may finde ſo much grace and fauour with your *Maieſtie*, as to be credited; they all affirme that our Sauiour was to bee the Author of our Catholike Romane Faith. And ſuppoſed that there were Proteſtants in our Sauiours and the Apoſtles times, who after their departure vaniſhed away (as Proteſtants affirme) it is manifeſt by the teſtimony of *Moſes* and Saint *Peter*, that they were enemies of Chriſtian Religion, and ſo were deſtroyed from among the people, according to the words of *Moyſes* and Saint *Peter*, ſaying: *Euery ſoule that ſhal not heare that Prophet, ſhal be deſtroyed out of the people.*

Act. 3.
Deut. 18.

Secondly, Saint *Peter* ſpeaking of the eſtate of the Church, ſaith: *Behold I put in Syon a principall corner-ſtone, elect, precious. And he that ſhal beleeue in him, ſhal not be confounded. To you therefore that beleeue, honor; but to them that beleeue not, the ſtone which the builders reiected, the ſame is made into the head of the corner, and a ſtone of offence, and a Rocke of ſcandall to them that ſtumble at the Word,* &c. *But you* (who beleeue) *are an elect generation, a Kingly Prieſthood, a holy Nation, a people of purchaſe, that you may declare his vertues, which from darkneſſe hath called you into his marueilous light.*

1. *Pet. 2.*

Now ſuppoſed that there were Proteſtants in our Sauiours time, yet theſe words of Saint *Peter* cannot be verified vpon them, that they ſhould not bee confounted, but honored, and made an elect generation, a Kingly Prieſthood, or holy Nation, a people of purchaſe,

chaſe, to declare our Sauiours vertues in fulfilling the promiſes, by conuerting the Gentiles to the Chriſtian Faith: Since they vaniſhed away preſently after the departure of the Apoſtles.

Thirdly, Saint *Paul* deſcribing the eſtate of the Church to come, ſaith: *Chriſt aſcending on high, he led captiuity captiue, he gaue gifts to men. And he gaue ſome Apoſtles, and ſome Prophets, and other ſome Euangeliſts, and other ſome Paſtors, and Doctors, to the conſummation of the Saints, vnto the worke of the Miniſtery, vnto the edifying of the body of Chriſt, vntill we meet all into the vnitie of Faith, and knowledge of the Sonne of God, that now we be not children, wauering, and carried about with euery winde of doctrine, in the wickedneſſe of men, in craftineſſe to the circumuention of error*: So Saint *Paul* deſcribing the eſtate of the Church to come. If this be ſpoken of the Church of Proteſtants, where were their Proteſtant *Apoſtles, Euangeliſts, Prophets, Paſtors* and *Doctors*, for fourteene hundred years together? Since for all that time, they are not able to aſſigne one man, who held the doctrine they now hold, much leſſe one *Apoſtle, Euangeliſt, Paſtor, or Doctor*: and yet Saint *Paul* ſaith, that they ſhould teach and preach truth, euen vnto the *Conſummation of the Saints*, that the Church might not be wauering, and carried about with euery winde of doctrine, in the wickedneſſe of men; whereby we ſee, that if Saint *Paul* were a true *Apoſtle* and *Prophet*, the Church of Proteſtants is a falſe Church: That this Prophecie of S. *Paul* is verified vpon Roman Catholikes is manifeſt, for that Romane Catholikes haue had Doctors, Preachers, and Teachers, in all ages, as we haue proued in the firſt, ſecond, and third Chapters. *Epheſ.* 4. 8.

Againe, Saint *Paul* ſpeaking of the eſtate of the Church to come, ſaith: *God according to his promiſe hath* *Act.* 13.

Act.13.32. *hath brought forth to Israel a Sauiour.* Againe, *We preach vnto you that promise which was made to our Fathers,*
Gen.22. which was, *I will multiply thy seed as the Starres of hea-*
Luke 1.55. *uen,* &c. *As God spake to our Fathers, to* Abraham, *and his seed for euer*: which words and preaching of Saint *Paul* should be false, if Protestantisme were the Faith and Religion planted by our Sauiour, and Preached by Saint *Paul*: since it hath been so farre off from fulfilling the promise, that it vanished away presently after the Apostles times.

Rom.11.11. Againe, Saint *Paul* speaking of the estate of the Church, saith: *By the offence of the Iewes, saluation is to the Gentiles, that they may emulate them*: *And if the offence of the Iewes be the riches of the world, and the diminution of the Iewes the riches of the Gentiles? how much*
Rom.11.15. *more the fulnesse of them?* Againe, *If the losse of the Iewes be the reconciliation of the world, what shal the receiuing be?* Againe, *Blindnesse in part hath chanced in Israel, vntill the fulnesse of the Gentiles might enter, and so all Israel might be saued*: Which cannot bee verified vpon Protestātisme, supposed it were in the Apostles times, since Protestants haue neither been so eminent, as that the Iewes should emulate them, nor the riches of the Gentiles, neither hath the world been reconciled to Protestantisme, neither hath the fulnesse of the Gentiles entred into Protestantisme, which for fourteene hundred yeares together was not knowne vnto the men of the earth: That all these words of Saint *Paul* are verified vpon Romane Catholikes, Protestants themselues giue ample testimony, as is set down heretofore.

By these and many more Prophecies of the estate of the Church to come, set downe by the Apostles and Euangelists, it is manifest that our Sauiour was the Author of the Catholike Romane Faith.

So

So dread *Soueraigne*, if the Generall consent of both Testaments, the testimonie of *God*, of *Angels*, of *Patriarkes*, of *Prophets*, of *Apostles*, of *Euangelists*, and of all knowne *Christen* men that euer were before *Luther*, may find grace and credite with your *Maiesty*, to be beleeued; they all (reputed Heretikes by both parties onely excepted) affirme that the Sonne of *God* was Author of that Catholike Romane Faith, which is now persecuted within your Dominions.

CHAP. XIII.

Answeres to Obiections.

OBIECT. 1.

ALL Protestants doe not affirme, that their Congregation hath been inuisible for these fourteene hundred years, which were betweene the death of the Apostles, and the rising of *Luther*: but some say that they were visibly conuersant in the world, administrating the Sacraments, and preaching the pure Word.

Ans. These Protestants did not liue in any of those ages, to affirme that which they did see, Reuelations, Miracles, & Traditions they deny, Writings, Records, Antiquities, Councels, Histories, or any ancient testimony of such a visible company so administrating of Sacraments, they haue none; yet there is no other meanes of knowing things past, but by a vaine imagination of an idle braine, proper to lunatike men in Bedlam and Bridewell, who talke of strange phantasies and chimeraes, we looke for a people that *should*

Psal. 44. Isay 66. Gen. 22. *be made Princes ouer all the earth: To whom Kings were nursing fathers, and Queenes nurses. That did ouerflow the glory of the Gentiles. That did possesse the gates of their enemies, in whose seed all the Nations of the earth should be blessed:* And they tell vs of a people, that supposed they were, yet they were the most base, vile, contemptible, and wretched people, that euer liued vpon the earth: such lyars and dissemblers, as that it could not be knowne what Religion they professed: So impious, that it is neuer heard of, that euer they vsed any Sacraments, Sermons, or Prayers: So barbarous, that it is not found vpon any Record, that euer they were married, but if they were, it seemeth that they accompanied together like horses and dogges,: so ignorant, that there is not found one man amongst them, that euer writ any thing: so vile that they neuer did any thing worthy of memory: So lawlesse, that there is not found any Order, Statute, or Decree they had; such Rogues and Vacabonds, that none vntill this day can finde out where any of them dwelt: Such enemies of Christ, and Christianity, that not any testimonie can be found of their being Baptized, or Christened: So if they were, it seemeth that they were rather the seed of the Diuell, then of *Abraham* or *Christ Iesus*, or of any Christian man.

Obiect. 2. *Waldo*, who liued in the yeare of our Lord God 1220. and *Wickliffe*, who liued in the yeare of our Lord 1370. and *Iohn Husse*, who liued in the yeare 1400. were Protestants, and held and taught the same doctrine Protestants doe now.

Answ. First, *Waldo* did so extoll merit for good works, that he did forsake all things to become poore, and follow Christ and euangelicall perfection, as witnesseth Doctor *Humfrey*, a Protestant, in his *Iesuitisme*, *part.* 2. *fol.* 270. Secondly, hee denied the Sabbath, in regard

regard whereof, the *Waldenses* were called *Insabbatists*, that is to say, people who had no Sabbath: as affirmeth *Fox*, *Acts* and *Monuments fol.* 41. Thirdly, hee taught that Lay-men and women might consecrate the Sacrament, and preach. Fourthly, that there should be no diuision of Parishes. Fiftly, that men ought not to sweare in any case. Sixtly, That neither Priest, nor Ciuill Magistrate, being guiltie of mortall sinne, did enjoy their dignities; or were to be obeyed: and many the like, as witnesseth ILLIRICVS *in catel. testium veritatis.*

Wickliffe taught, that if a Bishop or Priest were in deadly sinne, his ordaining of Priests, Consecrating, and Baptisme, was not *Valide*, and that Ecclesiasticall Ministers should not haue any Temporall possessions, *Fox* Acts fol. 96. Moreouer, hee condemned lawfull oathes, as affirmeth *Osiander* in his *Epito. hist. Eccles. fol.* 459. Yet maintained he the worshipping of Images, intercession to our blessed Lady, the Masse, and seuen Sacraments, as is manifest in his bookes.

And for *Iohn Husse*, except the doctrine of the Communion in both kinds, which he would haue giuen to Lay-men: and the doctrine of *Wickliffe*, in defending, that if a Prince, Priest, or Bishop, committed mortall sinne, they did lose their dignities, and were not to be obeyed, for the most part he retained the Articles of our Catholike Faith, as the Seuen *Sacraments*, the Popes *Primacie*, the *Masse*; in so much as *Luther in Colloquijs Germanicis, ca. de Antechristo*, saith of him: *The Papists burned* Iohn Husse, *when as yet he depapted not a fingers breadth from the Papacie, for he taught the same which Papists doe.*

Obiect. 3. The Church of the Protestants was in that of the *Papists*, so if Protestants were not, neither should *Papists* be.

Ans.

Anſ. That is to confeſſe that the Papiſts Church is the true Church, and that Proteſtants are Schiſmatikes or Heretikes, according to the Scriptures, ſaying: *They went out from vs, but they were not of vs, for if they had been of vs, they would ſurely haue remained with vs.* Againe, *Out of your ſelues ſhall ariſe men ſpeaking peruerſe things.*

1 Ioh. 2. 19.

Act. 20. 30.

Obiect. 4. The Church is compared to the Moone, ſo it may encreaſe, and diminiſh, and yet bee a true Church.

Anſ. The Church is compared to the Moone, not for that it waneth, & increaſeth euery month, as the Moon in our *Horiſon* doth, but for becauſe what it loſeth in one Countrey, it gaineth in another, as what light the Moone wanteth on the one ſide, it hath on the other; and ſo as the Moone changeth his light, ſometimes on the one ſide, and ſometime on the other, according to the aſpect ſhe hath to the Sunne, and yet (except it bee by an Eclypſe for a little while) alwayes hath his full light. So the Church of God, vnleſſe it be for a little Eclypſe of perſecution, is alwayes dilated ouer the world, though more manifeſt in one Countrey, then in another; as wee ſee by experience, that the loſſe which the Church hath in *England*, and ſome corners of the earth, is more then reſtored in *Aſia* & *America*. So it was promiſed by the Prophet, ſaying: *Thy Sunne ſhall go downe no more, and thy Moone ſhall not be diminiſhed, becauſe our Lord ſhall be vnto thee for an euerlaſting light*: As our Sauiour ſaid: *I am with you all dayes euen to the conſummation of the world.* And this was the promiſe of God to *Dauid*, ſaying: *His ſeed ſhall continue for euer: and his Throne as the Sunne in my ſight, and as the Moone perfect for euer.*

Iſay 60. 20.

Matth. 28. 20.

Pſal. 88. 37.

Obiect. 5. Our Sauiour calleth his Church little flocke, ſaying: *Doe not feare little flocke, becauſe it hath*

Luke 12.

hath pleased your Father to giue you a Kingdome.

Ans. Little in the beginning, after to encrease according to the words of the Prophet *Isay*, saying: *Iacob shall florish, and Israel shall grow, and they shall fill the face of the earth with seed.* So our Sauiour compared his Church to a Mustard-seed, which is the least of all seedes when it is sowen, but when it is growne, it is greater then all herbes: And to Leauen, which a woman tooke, and hid in three measures of meale, vntill the whole was leauened. *Isay* 27.5. *Matth.* 13.31. *Matth.* 13.33.

Obiect. 6. In the time of *Constans*, *Constantius*, and *Constantinus*, the *Arians* so preuailed, that there remained no Catholike Bishops, but *Liberius* and *Athanasius*.

Answ. In their times was the Councell of *Sardis*, where were three hundred Catholike Bishops, as is set downe in the said Councell.

Obiect. 7. Our Sauiour saith, That *many are called, but few chosen.* *Matth.* 20.16.

Ans. *He hath called the earth, from the rising of the Sunne, vnto the going downe thereof.* So in respect of the number of all people, of what sect or sort soeuer, the Elect shalbe but few, yet dilated all ouer the earth, as our Sauiour witnesseth, when he saith; That at the day of Iudgement, *he will send his Angels with a great sound of Trumpet, and they shall gather his Elect from the foure windes, from the one end of the heauen to the other.* *Psal.* 49.1. *Matth.* 24.31.

Obiect. 8. Our Sauiour saith of the Iewes, *I know that you are* Abrahams *seed*, and yet, saith, *Yee are of your father the Diuell.* *Iohn* 8.

Ans. This place demonstrateth, that men are not iustified by Faith only, shewing that neither the Iews, who were *Abrahams* seed by carnall generation, nor the Christians, who are his seed by Faith onely, shalbe saued without good workes, saying: *I know you are*

1. *Iohn* 3. 8. Abrahams *seed, but yee seeke to kill me*, therefore *yee are of your father the Diuell*, begotten of him by euill life: Catholikes doe not defend saluation by Faith onely, but by Faith and good deeds.

Apocal. 17. *Obiect.* 9. Some of the Fathers doe vnderstand by *Babylon* (spoken in the 17. of the *Apocalyps*) *Rome.*

Ans. Tertullian, lib. contr. Iudeos, and Saint *Ierome Epist.* 17. *ad Marcellum*, vnderstand by *Babylon, Rome*, as it persecuted Christians, and worshipped Idols, and not *Rome* Christian. S. *Augustine* vpon the 26. Psalme, *Aretas* vpon this place, *Haymon* and Saint *Bede* do vnderstand by the great Whore, great *Babylon*, &c. not *Rome*: but the vniuersall Citie of the Diuell, which in Scriptures is called *Babylon*, and is opposite to the Citie of God, which is his Church: and by the seuen Hills, these Fathers vnderstand the generall estate of

Luke 3. 5. proud men, as the Scriptures vse, saying: *Euery Vally shal be filled, and euery Hill shal be humbled.*

Obiect. 10. In our *Creede* we say, *I beleeue in the Catholike Church*: but the things that wee beleeue, cannot be seene: therefore wee cannot see the Catholike Church, but must beleeue it onely.

Ans. Herein consisteth the ignorance of Protestants, that in one and the same thing, they distinguish diuers acts, as the act of Faith, and the act of corporall seeing, both in one and the same man: but doe not distinguish in the same men or things, diuers obiects, as the obiect of the act of Faith, and the obiect of the act of corporall seeing. So the things that we beleeue, we cannot corporally see by an acte of Faith; that is true, otherwise our Faith should be in our eyes. The thing that we beleeue, we cannot corporally see with an act of seeing, that is false: the Apostles did both see and heare our Lord and Sauiour *Iesus Christ*, and beleeued him to bee our Lord and Sauiour *Iesus Christ*:

Chriſt: Catholikes can corporally ſee the Catholike Church, but not with an act of Faith proceeding from their eyes: and beleeue the ſame Catholike Church, but not with an act of ſeeing, proceeding from their vnderſtandings, but with an act of Faith proceeding from their vnderſtandings, and ſo at the ſame time, though not with one and the ſelfe-ſame act, both ſee and beleeue the ſame Catholike Church. But ſee it, as it is obiect of their eyes, and beleeue it, as it is obiect of their Faith, which for the ſaluation of their ſoules, I wiſh Proteſtants could doe: Since the ſame God Almighty, and the ſame Prophets which tell me, I muſt beleeue the Church, doe alſo tell me, that it ſhall be corporally viſible, according to their deſcriptions, vntill the worlds end; and he maketh God and the Prophets lyars that denyeth it.

Obiect. 11. The Proteſtants yet may hope, that the Prophecies may be verified vpon Proteſtantiſme hereafter.

Anſw. That were to make *Luther* the *Meſſias*, and him, and his Miniſters of greater power, then our Sauiour and the Apoſtles, and is contrary to the promiſes of God and Prophecies. Againe, the Prophets do not ſpeake of conuerting Papiſts, but Gentiles to our Lord; which are in great part conuerted already, and there is no probability that Miniſters, tyed to women, children, ſeruants, good fare, ſoft beds, commodities of the world, and fleſh, ſhould goe to conuert Gentiles in *Africa*, or *America*. Againe, What ſhould they conuert them vnto? to beleeue:

That the God of the Chriſtians hath for fifteene hundred yeares failed of his oath and promiſes.

That the Apoſtles, and thoſe men who planted Chriſtian Religion, are not to be called, nor eſteemed of as Saints.

That Baptisme is not necessarie to saluation.

That the Sacraments of the Christians doe not conferre grace.

That the whole Church, and Generall Councels of Christians may erre, in things that appertaine to God.

That Fasting and Pennance is not necessarie to saluation.

That the *Masse* is superstition.

That the Romish doctrine concerning Purgatorie, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Inuocation of Christian Saints is a fond thing.

These and many the like Articles of the English Creed, the Heathen and Pagans beleeue, and haue beleeued many hundred years, before *Luther* and *Caluin*, or any Protestant man was borne, that held and maintained the same Faith Protestants doe now.

Obiect. 12. The Church of Protestants is farre extended, and so, in some part, the Prophecies may bee verified vpon it.

Answ. Though it were as farre extended, as Turcisme, yet it would bee inferious to the promises, and latitude of our Catholike Church, and wanteth the other properties, set downe by the Prophets, all Heretikes haue possessed some place or Countrey, and at this day Protestantisme is but in this corner of the world. *Thomas Rogers*, a Protestant, seeking out the Protestants of other Countries, can find, as it seemeth, none to name, but *Suitzerland*, *Basil*, *Bohemia*, *Ausburge*, *Flanders*, *Saxonie*, *Suenia*, *Wittenberge*, *France*, yet in *France* there are ten Catholikes for one Protestant; in *Suitzerland*, six Cantons or Prouinces of Catholikes; in *Bohemia* many Catholikes; *Ausburge* but one Citie; *Wittenberge* a Citie; and these are but a heap of diuers Sects, whereof the chiefe are Caluinists, Lutherans,

Rogers vpon the Creede.

Lutherans, and Englisſh Parliamentary Proteſtants. The Caluiniſts, who are moſt in number, deny the Supremacie of Kings, and authority of Biſhops, which is Treaſon amongſt the Englisſh Proteſtants; the Lutherans hold Conſubſtantiation in their Communion, and deny the Communion of both Caluiniſts and Englisſh Proteſtants, and they both the Communion of Lutherans, all of them eſteeming their Communion a Sacrament, and matter of Faith. Many more Sectes there are amongſt thē, as Anabaptiſts, Huſſites, Arians, Browniſts, Family of Loue, Thraſquites, and others.

Obiect. 13. In time of *Elias* there was no viſible Church, *Elias* ſaying, *I alone am left*: therefore the Church may decay and become inuiſible. 3. *King.* 19.

Anſ. When *Elias* ſpoke thoſe words of lamentation, there were two Kingdomes of the Iewes, the one knowne, and called by the name of *Iuda*; and the other called and knowne by the name of the Kingdom of *Iſrael*: ouer *Iuda* at this time reigned *Aſa* a good King; ASA *did right before the ſight of our Lord, as* DAVID *his Father did*: ouer *Iſrael* reigned ACHAB, a wicked King, *And* ACHAB *did euill in the ſight of our Lord, aboue all that were before him.* ELIAS ſpeaketh of the Kingdome of *Iſrael*, and not of *Iuda*, ſaying: *The Children of Iſrael haue forſaken thy Commandement*, &c. And our Lord ſaid to him: *I haue left me in Iſrael ſeuen thouſand men, whoſe knees haue not bowed before* BAAL: of whom, at that time it ſeemeth *Elias* knew not of. So in the time of *Elias*, the Church was ſo farre off from being inuiſible, that beſides the ſeuen thouſand in *Iſrael*, there was the whole viſible Kingdome of *Iuda*, vnder *Aſa* and *Ioſephat* his ſonne, who was likewiſe a good King: IOSEPHAT *walked in the way of* ASA *his Father, and he did that which was right in the ſight of our Lord.* 3. *King.* 15. 3. *King.* 15. 3. *King.* 15. 3. *King.* 15. 3. *King.* 22.

Obiect. 14. I haue, saith the Puritan, a true feeling of the Spirit, and am assured to be saued, all others may erre, I am assured I cannot, for my spirit doth tell me that I am in the right way of saluation.

Prou. 12. 15. *Answ. The way of a foole* (saith the holy Ghost) *is right in his owne eyes.* I desire thee to consider what a misery it is to be obstinate in opinion, since it maketh a man to vse all the meanes and shifts he can to get to hell, and doth not giue leaue either to reason, or to the sences, to execute their functions: God Almighty hath promised that the Christians *shall be as the Stars of heauen, and as the sand that is by the sea shore, and that they shall possesse the gates of their enemies, the mountaines shal be moued, and the hils shal tremble, but his mercy shal not depart from them, and the couenant of his peace with them shal not be moued.* According to Gods promise, such a seed, or succession of Christians, wee see, Writings, Registers, Chronicles, Antiquities, Churches, Chappels, the report and traditions of our Parents, al spake it, our Aduersaries themselues confesse it, experience doth teach vs that it must be so: All seeing it fulfilled from *Abraham*, vntill the Natiuitie of our Sauiour, for one thousand nine hundred yeares, or thereabouts, yet rather then the obstinate man will yeeld to so manifest a truth, and saue his soule, he will seeke out all the corners, malice, shifts, tricks and doubts that can be to denie it, and go to Hell: and if none will serue to cloake his obstinacie, yet rather then hee will change his nature, he will go on, he will not beleeue any thing but his owne fantasies and imaginations: All others may be deceiued, he is sure he cannot. O be not obstinate, but haue pity on thy poore soule; Was thou neuer deceiued in any thing in all thy life, whereof thou esteemedst thy selfe sure? certainly thou hast. And if thou wilt not bee an Ethnicke and Publican to thy owne Con-

Gen. 22.

Isay 54.

Congregation of Protestants, thou must defend, that nothing is more certaine, then that the Chuch of Protestants millitant and visible may erre, as is affirmed in the English Creed, *Art.19. prop.6. & Art.21.* So if thou beest not already gotten into heauen, into a triumphant Church, and art become an inuisible man, in thy owne militant Church, there is nothing more certain, then that thou mayest erre. Well then, thou mayest be deceiued in this; that thou thinkest thy selfe so sure of. Thou wilt grant mee this principle, that God Almightie can neither deceiue nor be deceiued; since he is veritie it selfe, and the first cause: so if hee affirme one thing, and thou, and *Luther*, and *Caluin*, deny the selfe-same thing, yet that must be true which God Almighty affirmeth, and that false you affirme: Thou willest not deny this? But God Almighty affirmeth that the Christians, the Seede of *Abraham*, the people of God, should be multiplied as the Starres of heauen, and as the sand which is by the sea shore, and should possesse the gates of their enemies, and bee dilated to the East, and to the West, and to the North, and to the South for euer. Well then, it must be true, though thou *Luther* and *Caluin* deny it. But thou wilt say, these promises are not made to Christians: Againe, whom shall we beleeue in this, God Almighty, or thou, or *Luther*, or *Caluin*? God Almighty affirmeth, that these oathes and promises of God are to bee fulfilled vpon the Christians, saying: *All things must needs be fulfilled which are written in the Law of* Moyses *and the Prophets and Psalmes of mee.* And the like affirme the Apostles, as we haue set downe at large in the eleuenth and twelfth Chapter.

Gen.22. *Gen.28.* *Luke 1.55.* *Luke 24.44.*

So if thou wilt not, according to thy owne confession, bee wilfully deceiued, thou must beleeue, that there must be Christians, the people of God, the Seed of

of *Abraham*, embracing one and the same Faith, *multiplied as the Starrs of heauen, and as the sand that is by the sea shore, dilated to the East, and to the West, to the North, and to the South, possessing the gates of their enemies*: *As he spake to our Fathers, to* Abraham *and his Seed for euer.* And if thou doest not beleeue this, thou must confesse, that, that thou art so farre off from being of the Seed of the Faithfull *Abraham*, that thou doest not beleeue the promise which God Almightie made vnto him, and so mayest manifestly see thy owne infidelitie.

Luke 1. 55.

And this second principle supposed to be a diuine truth, as now thou confessest: Art not thou againe wilfully blinde, that will not see those Christians, the Seed of *Abraham*, the people of God, to be the Catholikes, whom thou callest Papists? since at this day there are no Christians, vpon whom this promise can be fulfilled, but vpon them: and as for former ages, thy owne fellow Sectaries confesse, that for many hundered yeares, *The Popish Heresie hath spread it selfe ouer the whole earth*, as is set downe in the third Chapter; and since for one thousand foure hundred yeares together, thou art not able to bring forth any writing, testimonie, antiquitie or euidence of any one Protestant Minister or Doctor, that held the doctrine Protestants now teach: Wilt not thou then obstinately go to hell, that will be a Protestant, and in thy imagination find out them, which haue not bin to the dishonor of God, and thy damnation? And willest not see a multitude of men, which are, and haue been as the Starrs of heauen, for the saluation of thy soule, and glory of God, in fulfilling his oathes and promises?

But thou wilt say, that suppose there were such an infinite number of Christians, the people of God, so visible, as that they possessed the gates of their enemies,

mies, as God Almightie affirmeth: yet I cannot finde such a multitude of men, professing one and the same Faith. To which I answere, that hereby thou shouldest most manifestly see that thou art obstinate: thou wilt confesse that all Christians, which euer haue beene, may be comprehended vnder one of these three sorts, knowne Heretikes to both parties, Protestants and Papists: knowne Heretikes on both parties, thou wilt confesse, not to haue been this seed of *Abraham*. Protestants thou canst not assigne one, that taught, and held the doctrine thou now holdest, in all them one thousand foure hundred yeares. See now if thou beest not obstinate, that will not know that the seede of *Abraham* were the Papists: when it is so manifest, that reputed Heretikes to both parties excepted, for one thousand foure hundred yeares together, thou canst finde none else.

Againe, knowne and reputed Heretikes, thou acknowledgest to haue bin amongst the Christians, during the time of them one thousand foure hundred yeares; but they were not knowne, or reputed such in these ages by Protestants, who then were not; but by Papists, who both spied them out, and ouercame them, according to these Prophecies: So art not thou obstinate, that doest not see the Prophecies verified vpon the Papists?

Againe, all the Christian Kings and Kingdomes (knowne Heretikes on both sides excepted) as their Histories, Chronicles, Lawes, Antiquities, reports of Parents doe testifie, were Papists: then art not thou obstinat that will not see the Prophecies to be verified vpon Papists?

But thou wilt say that the Papists Church hath failed; but so should not the seed of *Abraham*. To which I answere, that God Almightie affirmed that his

Church, the seed of *Abraham*, should not faile, and cannot be contrary to himselfe; and thou findest no other congregation of men, which euen in thy owne judgment, hath longer endured according to the Prophecies of the Prophets, then the Papists, euen admitting the worst thou sayest of it: so if thou wilt not bee obstinate, and fall into Atheisme, thou should conclude; certainly it is false that the Papists Church hath failed: for when thou sayest that the Church of Papists fell; thou canst not say that it fell to Protestantisme, so it maketh nothing for thee, vnlesse thou wouldest be an Atheist, and proue that God Almighty hath violated his oathes and promises; and go against the first principle, and say that God may be deceiued, but man cannot; and likewise against the second principle, and say there were no knowne Christians of the seede of *Abraham* vpon earth, for many hundred yeares together. If thou beest a creature of God Almighties, thou art first bound to maintaine his honor and glory, and shew vpon what Christians his promises are fulfilled, and then thine owne, otherwise thou makest thy selfe an Idoll, and denyest God. So first shew vs Protestants multiplied as the Stars of heauen, and as the sand that is by the sea shore, dilated to the East, to the West, to the North, and to the South, which possessed the gates of their enemies; and then shew vs, when and where the Papists Church decayed, and what Religion they embraced, when they fell from Papistrie.

That it did decay, thou alledgest the authoritie of some few; that it did not decay, I bring thee the authoritie of Scriptures, and the generall consent of all knowne Christians, for one thousand foure hundred yeares together (knowne Heretikes, and so reputed on both parties, onely excepted) as is set downe in the first, second, and third Chapters. So if any reason may

preuaile

preuaile with thee, thou must needs confesse, that Papists are the Seede and children of *Abraham*, and that our Lord by the testimony of the Prophets, and Apostles, and himselfe, planted that Religion Protestants call Papistrie.

Neither mayest thou object that the testimonies of the Prophets, concerning our Sauiour and his Church, are obscure, and their meaning hard to be found out; when God Almightie affirmeth by the mouth of Saint *Peter*, That they are *as a candle shining in a darke place*, 2. Pet. 1. 19. into which, if thou doest but looke, and not obstinately shut thy eyes, thou mayest see light: So open thy eyes, and accommodate thy vnderstanding to the Prophets, and beleeue firmely, that to be the true Seed of *Abraham*, which hath been spread ouer the earth many hundred yeares, according to the Prophecies, & do not accommodate the Prophets to thy vnderstanding: take not for a first ground, that thy sect is true, and then seeke to shape the sayings of the Prophets to thy vnderstdanding, and to thy sect, so thou shalt make thy selfe an Idoll, and be alwayes blinde, vntill thou fall into euerlasting darknesse, and there lamenting, say; *We haue groaped as blinde men for the wall*; *and as without eyes haue feeled, we haue stumbled at none day, as in darknesse, in darke places as the dead*, that could not see the Seede of *Abraham*, the Church of Christ, a multitude of men, which held one and the same Articles of Faith vpon earth, without preuaricating in sense, when euen in our dayes; *they were multiplied as the Starres of heauen, and as the sand that is by the sea shore, dilated to the East, and to the West, and to the North, and to the South* (in Europe, Asia, Affrica, and America) *ouerflowing the glory of the Gentiles, and being a light and saluation to the furthest parts of the earth, who had Kings their nursing fathers, and Queenes their nurses, who with* Isay 59. Gen. 22. 18. Isay 49.

countenance cast downe to the ground adored them, and
Isa. 51. *kissed their feete: Desarts as delicasies, and wildernesses* wherein liued contemplatiue men, as *the gardens of our Lord, vpon whose walles stood watchmen day and night, holding not their peace*, keeping the Quier in one place
Wisd. 5. 4. or other perpetually: *Wee sencelesse, esteemed their life madnesse, and their end without honor. Behold how they are counted among the children of God, and their lot is amongst the Saints. We therefore haue erred from the way of truth, and the light of Iustice hath not shined to vs. Such things said they in Hell which sinned.* And I set it downe for thy example, that yet whilest there is time, thou mayest become one of the Seede of *Abraham*, and be partaker of his blessings, which with all my heart I wish vnto thee, and all Protestants, and Puritans.

Thus hauing abundantly shewed vnto your most excellent *Maiesty*, that our Lord and Sauiour *Iesus Christ* was Author of the Catholike Roman Faith: It resteth to set downe, who was Author of the Faith and Religion now publikely professed in England by Protestant Ministers.

CHAP. XIV.

That Queene ELIZABETH *was Author of the Faith and Religion publikely now professed in England, and vpon what occasion.*

THE Kingdome of *England* together with the Crowne, after the death of Queene *Mary*, belonging by all Law and right, vnto your *Maiesties* Mother, as lineally descended from *Henry* the seuenth (*Henry* the eights lawfull Line being ended

ded in Queene *Mary*) : to the great prejudice of your *Maiesties* Mother, Lady *Elnabeth* tooke vpon her the Crown; and knowing, that not only of all Catholikes, shee was esteemed Illigitimate, and for such published by the Church of God, planted by our Sauior, for that shee was borne of *Anne Boloigne*, during the life time of the first wife of King *Henry* the eight, her supposed Father; but also by a Decree in publike Parliament, holden in the eight and twentith yeare of the Reigne of *Henry* the eight, her supposed Father: *Shee was* (to vse the words of the Statute) *indged Illigitimate, excluded and barred to claime, challenge, or demand any Inheritance, as lawfull Heire to* Henry *the eight*; as remaineth yet to bee seene amongst the Statutes of *Henry* the eight, printed by *Thomas Berthlet*, the Kings Printer, and set forth with Priuiledge.

And fearing, left for the said cause of Illigitimation, her Subjects should forsake her, and stand to the right Heire, your Mother, or that Christian Kings would not permit so euill a president, in prejudice of the lawfull Lineall discent of Kings: casting off all feare of God, shee resolued, at what price soeuer to reigne, and to that end beganne to practise *Ieroboams* policie, of whom it is written, that hauing obtained a part of *Roboams* Kingdome, *Thought in his heart, now will the Kingdome returne to the House of* Dauid. *If this people shall go vp to make Sacrifice in the house of our Lord, into Ierusalem, the heart of this people will be turned to their Lord* Roboam, *the King of Iuda, and they will kill me, and returne to him: and finding out a deuice, he made two golden Calfes, and said to them, Go vp no more into Ierusalem: Behold thy Gods, Israel, which brought thee out of the Land of Ægypt: And he put one in* Bethel, *and another in* Dan. *And he made Priests of the obiects of the people, which were not of the Tribe of* Leui, *and cast off the*

3. Reg. 12.

2. Paral. 11.

Priests and Leuites, that were in all Israel, and their posteritie, that they should not execute the Priest-hood of our Lord. And by these meanes *Ieroboam* esteemed, though falsely to establish the Kingdome of *Israel* in him, and his Posteritie.

So Ladie *Elizabeth* being thus ascended to the Crowne of *England*, contrary to the Law of God, Nature, and Nations, fearing lest her Subjects should forsake Her, and adhere vnto Your Mother, the lawful Heire (if they continued in the Catholike Faith, with Your Mother, and other people, and Kingdomes) shee put in practise this *Ieroboams* wicked policie, and Cassered al the Catholike Priests and Bishops in this Land and their Posteritie, that they should not execute the Priest-hood of our Lord, and vnder a veile of a Supreame Gouernour, shee tooke vpon her all spirituall Power and Authoritie, and would not admit any to be Archbishop, Bishop, or Minister, who would not abjure and renounce all authoritie deriued from *Iesus Christ*, the Sonne of God, and his Apostles, and receiue all their Power, Spirituall Authoritie, and Iurisdiction from her a woman: So that none could in her time be made an Archbishop, Bishop, Minister or Deacon, or receiue any Degree in Schooles, or beare any Office vnder her, but he must first take the oath of Abrenunciation, of all power and authoritie, which was not deriued from Her, as followeth.

Stat. An. 1. Eliz. cap. 1.

1. A. B. *Doe vtterly testifie, and declare in my conscience, that the Queenes Highnesse is the onely Supreame Gouernour of this Realme, and of all other Her Highnesse Dominions and Countries, as well in all Spirituall, or Ecclesiasticall things, or causes, as Temporall, and that no forraine Prince, Person, Prelate, State, or Potentate* (such as were our Lord and Sauiour *Iesus Christ*, and the Apostles, who were borne in *Iuda*, or thereabouts) *hath*

or

or ought to haue any Iurisdiction, Power, Superiorite, Preheminence or Authoritie Ecclesiasticall or Spirituall, within this Realme, and therefore I doe vtterly renounce and forsake all forraine Iurisdiction, Powers, Superiorities and Authorities.

And if any did refuse to take the said oath of Abrenunciation of all forraine Authoritie, such as was the Authoritie deriued from our Sauiour and the Apostles, and deny her Supreame Spirituall Authoritie in all things, they should neither beare Office, nor be admitted to any Degree in Schooles, or bee made Archbishops, Bishops, Ministers, Deacons, as is set downe at large in the first Chapter of the said Statute made in the first yeare of her reigne. And that there should be in her time no person or persons, or man whosoeuer, that might challenge any authoritie from *Christ Iesus*, or the Apostles; but that all Spirituall Power, and Ecclesiasticall Iurisdiction, might be wholly in her, and receiued from her: Shee made a Law in her said first Parliament, *That no forraine Prince, Person, Prelate, State or Potentate Spirituall or Temporall, shal after the last day of this Session of Parliament, Vse, enioy or exercise any manner of Power, Iurisdiction, Superiority, Authority, Preheminence or Priuiledge, Spirituall or Ecclesiasticall, within this Realme, or within any of her Maiesties dominions, or Countries that now be, or hereafter shal be, but from henceforth the same shalbe clearely abolished out of this Realme, and all other your Highnesse Dominions for euer: any Statute, Ordinance, Custome, Constitutions, or any other matter, or cause whatsoeuer to the contrarie in any wise notwithstanding.* Stat. An. 1. El. cap. 1.

By which Law, shee hath not onely abolished out of this Realme, all the Authority which the Sonne of God left vpon earth, but also as much as lyeth in her power, shee hath debarred him from comming to

Iudgement within her Dominions, or ſending any one hither to preach or teach, that all authoritie might bee in her ſelfe, and come from her, to her Subjects, as from their God, or golden Calfe, vpon earth.

And leſt there might be ſome doubt, how far her womanly Supreame-headſhip, in all things, might extend, ſhee made another Law, to make it as large, as euer was the authoritie of our Lord, or his Apoſtles vpon earth; ſaying in the aforeſaid Parliament: Be it enacted by the authoritie aforeſaid; *That ſuch iuriſdictions, priuiledges, ſuperioritie, and preheminences, Spirituall and Eccleſiaſtical, as by any Spirituall, or Eccleſiaſticall power, or authoritie, hath heretofore been, or may lawfully be exercised or vſed, for the Viſitation of the Eccleſiaſtical State and perſons, and for reformation, order, correction of the ſame, and of al manner errors, hereſies, ſchiſmes, abuſes, offences, contempts and enormities, ſhal for euer, by authority of this preſent Parliament, be vnited and annexed to the Imperial Crowne of this Realme.* That being crowned Queene, though a woman, and a Baſtard; yet now ſhee might haue as large Spirituall authoritie, as any man euer had, or might haue.

Stat. An. 1. El. cap. 1.

And ſo ſhee tranſlated the Spirituall authoritie of Prieſthood, not only from Spirituall to Temporall, but alſo from male vnto female, that whatſoeuer Spirituall or Eccleſiaſticall power or authoritie, hath heretofore been, or may be lawfully vſed or exerciſed, for the viſitation of the Eccleſiaſticall State and perſons, and reformation and giuing of orders, and for the correcting them, and all manner of errors, hereſies, ſchiſmes, abuſes, offences, was by this law ſuppoſed to be wholly in her a woman. And executing her Supreame Spirituall Function, in the firſt yeares of her raigne, ſhee ſet out two and fiftie Injunctions, vnder title of the Queenes Injunctions, with this Concluſion annexed

to

to them. *All which and singular Iniunctions, the Queenes Maiestie ministreth vnto her Clergie, and to al her louing Subiects, straitly charging and commanding them to obserue and keepe the same, vnder paine of depriuation, sequestration of fruits and Benefices, suspension, excommunication, and other such cohersion of Ecclesiasticall Iurisdiction.*

And by this meanes, shee had all the Clergie at her command, both the enjoying of their Temporall Benefices, and Spirituall Offices, depending wholly vpon her feminine authoritie. In so much as, in the first yeare of her raigne, there arising some doubts about the lawfull making of her Archbishops, and Bishops; she by her effeminate authoritie, dispensed with all their disabilities, in these words: *Her Highnesse by her Supreame power, hath dispensed with all causes or doubts of any disability,* &c. *about the making of the said Archbishops and Bishops,* &c. *that no cause or scruple, ambiguitie or doubt, can or may be iustly obiected against the said Elections, Confirmations, or Consecration.* And in the eight yeare of her raigne, doubts arising againe about the Consecration and making of her Archbishops and Bishops, she signifieth her former dispensation, saying; *For as much as diuers questions hath lately growen, about the making and consecrating of Archbishops and Bishops within this Realme,* &c. *Her Highnesse by her Supreame power and authoritie, hath dispensed with al causes or doubts of any imperfection or disabilitie, that can or may any wise be obiected against the same.* And in the nine and thirtith yeare of her reigne, yet some doubts remaining amongst her Subiects, that the Catholike Bishops, whom shee out of her effeminate authority had depriued, were lawfull Bishops, and hers false: shee depriued the Catholike Bishoppes againe, and made their authoritie void, to all intents and purposes, esta-

Stat. An. 5. El. cap. 1.

Stat. An. 8. El. cap. 1.

Stat. An. 39. El. cap. 8.

blishing by her Law; *That al and euery deprination, and deprinations, and al euery sentence, and sentences of deprination whatsoeuer, had, pronounced, or giuen, at any time betweene the beginning of the reigne of the Queenes most excellent Maiesty that now is, and the tenth of Nouember in the fourth yeare of the same, (against any person or persons, which was, or tooke vpon him to be Archbishop, or Bishop of any Sea, or Bishopricke, or Deane of any Deanery, within this Realme, or any the Dominion thereof, in the reigne of the said late Queene* Mary, *from such Sea or Bishopricke) be adiudged, deemed, and taken good, and sufficient in Law to all intents and purposes, and so shal remaine and continue, any appeale, exception, or other matter, or thing whatsoeuer to the contrary thereof in any wise notwithstanding: And that al such Archbishops, and Bishops, and Deanes as were ordained, or made, by the authority or licence of the Queenes Maiesty that now is, at any time betweene the beginning of her reigne, and the said tenth day of Nouember, in the fourth yeare of her Maiesties reigne, shalbe taken and adiudged to be lawful Archbishop, or Bishop of the Sea or Bishopricke, and Deane of the Deanery, vnto the which he was so preferred, assigned or appointed: And that the same Sea of Archbishop or Bishopricke and Deanery, vnto the which he was so preferred, assigned or appointed* (though there were in it a Catholike Bishop, as they were all in the beginning of her reigne, yet it) *shalbe deemed, and adiudged to be meerely void to all respects and purposes*, &c. And by this means, as much as lay in her, shee depriued all the ancient Archbishops and Bishops, both of their Spirituall authorities, and Temporall Bishoprickes, to all intents and purposes, and admitted and established these onely, who, whereas the Statute saith, *ordained, or made by the authority of the Queene*: and allowed, and admitted of no authoritie, Spirituall or Ecclesiasticall,

Note.

but

but in her and from her deriued to them. In ſo much as *Fulke*, glorying in the Spirituall influence he receiued from this Illigitimate Lady, in his Anſwere to a Counterfeit Catholike, pag. 50. ſaith to Catholikes, *You are vtterly deceiued, if you thinke your Offices of Biſhops, Prieſts and Deacons, any better then Lay-men; and you preſume too much, to thinke that we receiue your ordaining to be lawfull.* And in his Retentiue Motiues, pag. 67. he ſaith; *With all our hearts, we deſie, abhorre, deteſt, and ſpit at, your ſtinking, greaſie Antichriſtian Orders.* And WHITAKER *cont. Dureum, lib. 9. p. 821.* ſaith; *I would not haue you to thinke we make ſuch reckoning of your Orders, as to make our owne vocation vnlawfull without them, and therefore keepe them to your ſelfe.*

And all the Spirituall or Eccleſiaſticall power, which any Archbiſhop, Biſhop or Miniſter, hath either to teach, preach, adminiſter Sacraments, or ordaine Miniſters, together with any right, which they can pretend to any Archbiſhopricke, Biſhopricke, Parſonage, &c. doth ſo fully and wholly depend vpon Queen *Elizabeth* her womanly authoritie, and Statutes made by her, that her femall Supreme Spirituall authority and Statutes repealed, all the Archbiſhoprickes, Biſhopricks, and Parſonages within this Realme, together with their Offices, are voyde in Law, and as void, reſt to be diſpoſed. So that no other can, or may bee juſtly ſaid, to be the Author and Founder of that Faith and Religion, which is now by publike authority profeſſed in *England*, but onely Queene *Elizabeth*, for that from her, the Engliſh Proteſtant Archbiſhops, Biſhops and Miniſters, had whatſoeuer Prieſthood, or Spirituall authority they can, or may pretend, or challenge, either to adminiſter Sacraments, Teach or Preach, or execute any other ſpiritual ſuppoſed function: neither can Engliſh Proteſtant Miniſters deny it, vnleſſe they

deny the Queenes Supremacie, and proclaime themselues to be perjured in the oath of Supremacie, which they haue sworne. Whereupon they are justly and truly called *Elizabethians*, and ought not, nor should not be called by any other name, seeing they haue no other Author, or Founder of their Religion and Priesthood, but Queene ELIZABETH, as we haue proued by publike Statutes.

And this Queene ELIZABETH did, not that shee did thinke, that she being a woman had Supreme authoritie in all Spirituall *things, or causes*, the Scriptures saying: *Let women hold their peace in the Church,* 1. *Cor.* 14. *for it is not permitted them to speake, but to be subiect.* Againe, *It is a filthy thing for a woman to speake in the* *Ibid.* *Church.* Againe, *Let women learne in silence, with all* 1. *Tim.* 2, *subiection, for I doe not permit a woman to teach.* But desirous to reigne in this world, with whatsoeuer dishonor of God, and danger soeuer of losing of her soule, and damnation of her Subiects, shee tooke vpon her IEROBOAMS *Policies*, to strengthen her selfe against Your Mother.

So I appeale vnto your *Maiesty*, well pleased to consider the wrong, and injustice your Protestant Ministers doe vnto vs Roman Catholikes, your ancient Subjects, in persecuting vs, with the losse of goods, lands, libertie and life, for that we will not forsake the Religion planted vpon earth by the Sonne of *God*, to professe in place thereof, a Policie inuented by an Illigitimate woman.

THE

THE CONCLVSION.

AND for Concluſion, I humbly beſeech your *Maieſty*, well pleaſed to conſider, that without a true Faith *it is impoſible to pleaſe God.* Againe, *He that doth not beleeue* (the Faith planted by our Sauiour) *is already indged.* And the Iudgement is, *Get yee away from me yee accurſed into fire euerlaſting, which was prepared for the Diuell and his angels.* And preſently after this ſentence giuen, they are caſt into Hell; which is as the Prophet *Iſay* ſaith: *A profound and ſpacious roome, his food is fire and ſtore of wood, the breath of our Lords mouth doth kindle the ſame, like a maine Riuer of Brimſtone*: and there bound hands and feete, they are placed in a bed of Moathes, to gnawe perpetually on their carkaſſes; and in ſcorne of the pride of life, in which they liued vpon earth, couered with a couering of Lice; as the Prophet *Iſay* witneſſeth, ſaying: *Thy pride is drawne down into Hell, thy carkas is fallen, the moath ſhalbe ſtrowen vnder thee, and wormes ſhalbe thy couering.* And placed in this wofull and lamentable eſtate, they are deliuered vp into the hands of Diuels, who as miniſters of Gods wrath, power out vpon them, *Fire, haile, famine, death, teeth of beaſts, ſcorpions, and ſerpents. And the ſmoake of their torments ſhall aſcend vp for euer and euer.* Without any hope of eaſe, or any poſſibilitie for one moment, euer to haue their torments leſſened, for that they ſhall bee for euer the ſame, as the Prophet ſaith; *He loued curſing, and it ſhal come to him, and he would not bleſſing* (that with which God hath bleſſed all Nations of the earth, according to his promiſe) *and it ſhalbe far from him*, in all eternitie he ſhall neither heare, or haue any: which

Hebr. 11. 6. *Iohn* 3. 8. *Matth.* 25. *Iſay* 14. *Eccleſ.* 39. *Apoc.* 14. *Matth.* 25. *Pſal.* 108.

considerations ought much to moue the heart of your most excellent *Maiesty*, to take pity vpon a number of your Subiects, who haue no other Faith or Religion, then that which is grounded vpon the maledictions of God, and out of your compassion to restore vnto them againe the liberty of embracing the Catholike Roman Faith, which as wee haue aboundantly prooued, was planted vpon earth by our Lord and Sauiour *Iesus Christ*, the Sonne of God, and there is no saluation in any other. And by so doing, your *Maiesty* shall much honour God, put an end to all new Sects, establish your Throne as the dayes of heauen, bring abundance of peace and quietnesse to your afflicted Subiects, and as you haue vnited the two Kingdomes of *England* and *Scotland* in one; so you shall vnite your selfe and them to God, and the rest of the Christian world, and be partaker of all the blessings promised to the Catholike Church.

The meanes is so easie, that if your *Maiesty* please, you may do it without infringing any Law, by dispensation out of your Prerogatiue Royall, with all Statutes made against the Catholike Roman Faith: which Faith not being euill in it selfe, but truth and verity, as we haue abundantly proued: the Lawes of the Land giue your *Maiesty* full leaue to dispence with then all, as is set downe in *Termino Michaelis*, *An.* 11. *Henrici Septimo*, Your most worthy Ancestor, Chap. 35. saying: *The diuersity betweene* malum prohibitum, & malum per se malum prohibitum, *is where the Statute doth prohibite, that a man shall coyne no money, and if he do, he shalbe hanged*; *this is* malum prohibitum, *for before the said Statute, it was a lawfull act to coyne money, but not after*; *and for this euill the King may dispence*, &c. *Euen so, if a man ship wooll, for other places then for* Calleis, *this is* malum prohibitum, *for it is prohibited by Statute, and*

and for this euill the King may dispence, &c. in like case: *But* malum in se, *neither the King, nor any other can dispence withall, as if the King would pardon to kill another, or giue leaue to robbe vpon the high-way; this is void: yet when they are done, the King may pardon them: So it is, if a man be bound by Recognisance in the Chancery, to keep the Peace at the suite of another man, the King cannot release the duetie, for the preiudice which may happen to the other, yet when it is forfeited, he may well release, and before not: and so neither King, Bishop, nor Priest can giue leaue to one to commit Lechery, because it is euill,* in se, *in the Law of Nature, but when it is done, they may absolue them very well.*

Thus the Lawes of the Land, giue libertie to the Kings of the Land to dispence with any thing, which is not euill in it selfe, but made euill by Act of Parliament, as was the Catholike Roman Faith, in the Parliament holden in the time of King *Henry* the eight, *Edward* the sixt, Queene *Elizabeth*, and yourt *Maiesty*. Whereby it is sufficiently manifest, that your *Highnesse* may out of your prerogatiue Royall, as well, and with as good authoritie dispence with all penallties imposed by Statute vpon your Subjects, for professing the Catholike Roman Faith, and giue them free liberty to professe it, as you may dispence with Merchants freely to transport out of the Realme, Siluer, Wooll, or other Merchandize forbidden by Act of Parliament.

And the reasons or motiues, which ought to moue, your *Highnesse* to dispence with the said Statutes, are as many, and as weightie, as in any case can be giuen: whereof I will repeate onely some few, out of which others may be collected.

First, for that the said Statutes are contrary to the honor of God, his oathes, words, and Law, as we haue abundantly prooued throughout this booke, and as your

your *Maieſty* well affirmeth in your Speech in the Star-chamber, printed 1616. *There is another Law, of all Lawes free and Supreame,* which is *Gods* Law: *And by this all common and municipall Lawes muſt be gouerned: And except they haue dependance vpon this Law, they are vniuſt and vnlawful.*

Secondly, they defame *Chriſt Ieſus,* and all Chriſtian men, who euer were before the time of King *Henry* the eight, knowne and reputed Heretikes by both parties onely excepted. For that they all eyther committed, or helped, or aſſiſted, or gaue counſell to commit theſe actions, which are by the ſaid Statutes made Treaſon, Fellony, or Criminall, as we haue proued in the firſt, ſecond, and third Chapters.

Thirdly, they are contrary to the ſolemne oathes of the Kings of *England,* taken at their Coronation, according to the ancient Lawes and Cuſtomes of this Land, as in the Saxon Law, left by King *Engward* the Confeſſor, it is ſaid: That the King, becauſe he is Gods Vicegerent vpon earth, is ordained *to gouerne his earthly kingdome, and people of God, and aboue all things, that he reuerence the holy Church* (which is our *Catholike Romane* Church, as I haue abundantly proued) *defend her from the iniurious, pull the euil doers from her, and vtterly diſperſe them.* Againe, *The King ought to feare God aboue all things, and keepe his Commandements through-out the Land: he ought to preſerue the Lands, Honors, Rights, Dignities, and Liberties of the Crowne, and the Rights of the Realme* (ſuch as is eſpecially the Catholike *Roman* Faith, planted in this Land by the Apoſtles) *loſt, diſperſed, and waſted, to recall with all his power to their ancient and due eſtate. He ought to ſet vp good Lawes, and approued Cuſtomes; and euill Lawes deſtroy, and put from his kingdome,* &c. *All which to do, the King in proper perſon ought to giue an oath, vpon the holy Goſpell, and vpon the*

Lex Sancti Edwardi 2.

the blessed Reliques, in the presence of the whole kingdome, the Priest-hood, and the Laytie. So likewise *Bracton*, an ancient Lawyer, saith: *The King at his Coronation, vnder an oath, in the name of Iesus Christ, ought to promise these three to his Subiects.* Firſt, *That he will command, and to his power doe his endeauour, that true peace be alwayes obserued to the Church of God, and to all Christian people.* Secondly, *That he should forbid rapine* (such as is the Purseuants taking away of Catholikes goods, without forme or order of Law) *and all iniquities, to all sorts of people.* Thirdly, *That in all maner of iudgements he command equity, and mercy to be vsed, as he would that our benigne and merciful God should shew mercy vnto him.* Bracton, l. 3. c. 9.

According to which Law, the Kings of England at their Coronations haue alwaies bin solemnely sworne to defend the Church of God, and her liberties, to set vp good Lawes, and destroy euill, and doe justice, &c. So *William* the Conqueror at his Coronation, *tooke an oath on the Altar of S.* Peter, *where he promised before the Clergie and all the people, to defend the holy Church of God, the Pastors thereof, and all the people subiect vnto him, he should iustly gouerne, he would ordaine good Lawes, and obserue true iustice, and to the vttermost of his power to withstand all rapines, and false iudgements.* MALMESBVRY maketh mention of the oath of King *Stephen*, to this effect. In the Records of the *Tower*, in the first yeare of *Edward* the second, and first yeare of *Edward* the third, are set downe their seuerall oathes, to this effect. And your *Maiesty* maketh mention of your oath in your Speech in the *Star-chamber*, 1616. saying: *I protest in Gods presence, my care hath euer been to keepe my conscience cleare, in all points of my oath taken at my Coronation.* Againe in the same booke, and leafe, *I haue resolued to renne my promise, and oath made at my Coronation.* Stow in his life.

Herein your *Maieſty* may bee like *Aſa* the good
2. Parel. 15. King of *Iuda*, who at the words of *Azarias* the Prophet, *Tooke away the Idols out of the Land of* Iuda, *and* Beniamin, *and gathered together all* Iuda *and* Beniamin, *and when they were come into Ieruſalem, he went in after the maner to eſtabliſh the couenant, that they ſhould ſeeke our Lord, the God of their Fathers, in all their heart, and in all their ſoule. And if any man, quoth he, ſhal not ſeeke our Lord, the God of Iſrael, let him die, from the leaſt to the greateſt, from man vnto woman. And they ſware to our Lord with a lond voice, in inbilation, and in noyſe of Trumpet, and ſound of Shalmes, all that were in* Iuda *with execration, for in all their heart did they ſweare*, the King, and all the people, to ſeeke our Lord, the *God* of *Iſrael*, his Law, Religion, and Commandements.

Fourthly, (if we will beleeue the Scriptures) they will be the deſtruction of your Kingdome and Poſteritie, and therefore oblige all thoſe who ſincerely loue your *Maieſty*, and your Poſterity, to deſire their abrogation or diſpenſation. *Samuel* ſaid to the Children
1. King. 12. 23. of *Iſrael*, which now we Chriſtians are, *I will teach you the good and right way. Feare our Lord and ſerue him in truth, and from your whole heart. But if you ſhal perſeuere in malice, both you, and your King ſhal periſh together.* A-
1. King. 13. 31. gaine, *Samuel* ſaid to SAVL, *Thou haſt not kept the Commandements of our Lord thy God, which he commanded thee, which if thou haddeſt done, euen now had our Lord prepared thy kingdome ouer* Iſrael *for euer, but thy*
Deut. 29. 19. *kingdome ſhall no further ariſe.* So MOYSES ſaith, *When he ſhall heare the words of this oath* (of the Couenant betweene God and man) *he bleſſed himſelfe in his heart, ſaying: I ſhal haue place, and walke in the priuity of my heart*, &c. *then* (ſhall) *Gods fury moſt ſpecially fume, and his zeale againſt that man, and all the curſes fit vpon him, that be written in* Deutronomie, *and our Lord will*

aboliſh

abolish his name vnder heauen. Which we see by experience to haue been verified of late yeares, vpon two of the greatest Monarkes that were in Christendome, *Henry* the eight King of *England*, & *Henry* the second King of *France*: *Henry* the eight was the first beginner of these Statutes: *Henry* the second went in person with thirtie thousand men, to ayde the Protestants of *Germany*, as witnesseth *Serres* in his life: *Henry* the eight had fiue or sixe wiues, and fiue or sixe children: and *Henry* the second had fiue sonnes, yet we see that both their names are abolished from vnder heauen, their Kingdomes or Reignes ended, and not a man of them left to pisse against the wall; according to the words of God.

And amongst the many temporall maledictions, which God promiseth to send vpon that Nation which shall forsake his Word and Law, to follow humane inuentions, and policies for Religion: this is one, That *the stranger that liueth with thee in the Land* (a fornicator after mans inuentions as thy selfe) *shall ascend ouer thee, and shalbe higher, and thou shalt descend downward, and be inferiour. He shalbe as the head, and thou shalt be as the tayle.* Whereupon the children of *Israel*, after they had embraced *Ieroboams* policies for Religion, were *deliuered into the hand of the spoilers, vntill God threw them away from his face, euen now from that time when* Israel *was rent from the house of* Dauid, *and made* Ieroboam *the son of* Nabat *their King, for* Ieroboam *seperated* Israel *from our Lord, and made them to sin a great sin*, &c. *And* Israel *was transported out of their Land, vnto the Assirians*, and made slaues and tayles vnto those Idolaters, with whom, not long before, they had made couenants of association and defence. So the whole people of the Iewes renouncing our Sauiour, the *Messias*, are as we see by experience, euen vntill this day,

Deut. 28. 43.

3. King 17.

4. King. 15. 19.

the tayle of all people, and vnder all, and aboue none. Many people and Nations forsaking the Catholike Roman Faith, to embrace Arianisme, became tayle to the barbarous *Goathes*: *Africa* infected with the Heresie of *Donatus*, was conquered by the *Vandals*. The *East Church*, which whiles it was Christian Catholike, held the Empire of the world, now for her Schisme is become slaue and tayle to the *Turke*: and many Kingdomes in *Asia* and *Africa*, which heretofore haue flourished vnder the Catholike Roman Faith, by forsaking it, either became base, vile, and contemptible, or quite extinct, to the verifying of the words of God, saying: 1. *King* 2.30. *Whosoeuer shall glorifie me, I will glorifie him; and they that contemne me shalbe base.* And who is able to expresse the present maledictions which are fallen vpon *Germanie*, by forsaking in this our age the Catholike Roman Faith? Since before it flourished both in dominion and prosperitie aboue all the Nations of the West, which now is punished with all the plagues of God, as Famine, Pestilence, Sects, Ciuill warre, and in danger to be swallowed vp by the *Turke*. And if before the rising of *Luther*, there euer were any Christians, that made profession of the Religion now publikely professed in *England*, as some of your Protestant Ministers would seeme to affirme; wee see by experience that they were the tayle, drosse, and refuse of all people, so lodened with the curses and maledictions of God, as that there resteth no more memory of them, then if they neuer had been; to the verifying of the Prophecies, saying: *Psal.* 36.20. *The enemies of our Lord, forthwith as they shalbe honored, and exalted, vanishing shall vanish as smoake.* *Psal.* 36.35. Againe, *I haue seene the impious lightly exalted, and aduanced as the Cedars of Libanus.* *Psal.* 36.38. *And I passed by, and behold he was not: and I sought him, and his place was not found.* Againe, *the vniust shall perish*

together

together, the remaynes of the impious ſhall periſh.

God Almightie hauing created all creatures, and giuen to euery creature whatſoeuer good it hath, and to certaine Kingdomes and people, particular diuine fauours and graces, aboue other people; as the Faith planted vpon earth by his onely Sonne, by the practiſe whereof, they may liue vpon earth, like Citizens of Saints, and domeſticals of God, and euen in this life, taſte of the comforts and conſolations of diuine pleaſures: when this people in ſtead of gratitude, ſhall become ſo baſe and vile, as to forſake this Faith, to follow the crafty inuentions and politick deuices of men: Then ſaith MOYSES, *Our Lord will not forgiue him: but then his fury will moſt ſpecially fume, and his zeale againſt that man, and all the curſes ſit vpon him written in* Deutronomie. *And the generation following ſhall ſay; and the children that ſhalbe borne from henceforth, and the ſtranger that ſhal come from a farre. And al the Nations ſeeing the plagues of that Land, ſhal ſay: Why hath the Lord done this to this Land? And they ſhal anſwere: Becauſe they forſooke the couenant of the Lord, which hee made with their Fathers, therefore the fury of the Lord was wrath againſt this Land, to bring vpon it all the curſes written in* Deutronomie. *That the eaſt may ſee and feare, and ſay; Behold the man, that hath not put God for his helper: Behold, they that make them farre from thee, ſhal periſh: thou haſt deſtroyed all that Fornicate from thee.* Deut.30.19. Deut.28. Pſal.51.8. Pſal.72.

Fiftly, they are Lawes and Statutes made againſt all Law, and the grounds of Law: for that Proteſtants would not be content, that the Catholike Kings of *France* or *Polonie*, who haue many Proteſtant ſubiects, ſhould make Proteſtantiſme treaſon or felonie: yet as our Sauiour ſaith: *Whatſoeuer you will that men do to you, doe you alſo to them, for this is the Law and the Prophets.* Matth.7.12.

And to conclude, the precident of making or approuing ſuch Lawes followed, will ſerue to make any thing Fellony or Treaſon, or to change the Monarchie into a Common-wealth, or to ſet vp any Intender, or Vſurper: whereof your Highneſſe ought to haue eſpeciall care, both for the good of your Perſon, Poſteritie, and Kingdomes; ouer which, God of his goodneſſe grant, that your *Maieſtie* and your Poſteritie may moſt happily Reigne, in the eſtate of Monarkes and abſolute Kings, vnto the worlds end.

FINIS.

The faults eſcaped I leaue to the courteous Reader to correct.

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